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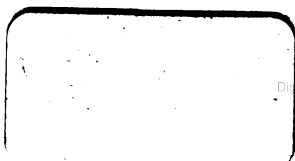


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SPECIMENS
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FOREIGN STANDARD LITERATURE.

VOL. XII



SPECIMENS
OF
FOREIGN STANDARD LITERATURE.

EDITED
BY GEORGE RIPLEY.

VOL. XII
CONTAINING
HUMAN LIFE;
OR,
PRACTICAL ETHICS.

FROM THE GERMAN
OF
DE WETTE.

BOSTON:
JAMES MUNROE AND COMPANY.
LONDON:
JOHN GREEN, 121 NEWGATE STREET.
1842.

As wine and oil are imported to us from abroad, so must ripe understanding, and many civil virtues, be imported into our minds from foreign writings; — we shall else miscarry still, and come short in the attempts of any great enterprise.

MILTON, *History of Britain, Book III.*

A. M. Clark

HUMAN LIFE;

OR,

PRACTICAL ETHICS.

TRANSLATED FROM THE GERMAN

OF

Wilhelm Martin Leberecht
DE WETTE.

BY SAMUEL OSGOOD.

IN TWO VOLUMES.

VOL. I.

BOSTON:
JAMES MUNROE AND COMPANY.
LONDON:
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1842.

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BOSTON TYPE AND STEREOTYPE FOUNDRY.

TO THE MEMORY
OF
CHARLES FOLLEN,
THIS WORK,
THE PRODUCTION OF A NEAR FRIEND,
TRANSLATED BY A GRATEFUL PUPIL,
IF
AFFECTIONATELY INSCRIBED.

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TRANSLATOR'S PREFACE.

THE last work published in this series has already introduced the author of the present treatise to the notice of our readers. Since, however, he was there spoken of chiefly as a theologian, and in connection with German theology, it is well to say a few words of him as a moralist, and in connection with moral science in Germany.

Morality and religion are so nearly related, that they generally follow the same influences, and the theology of an age gives a pretty good idea of its ethics. The history of German ethics will be found to run parallel with that of German theology, in both of the great stages of its progress.

From the reformation until the middle of the last century, German theology followed the authority of the early reformers, and exhibited little freedom of

thought, and consequently little progress. The enthusiasm of the reformation passed away, and only its confessions of faith remained. The creeds thus established had a more deadening influence upon ethics than upon theology, since they made theological dogmas of such paramount importance, and by their doctrines concerning faith rather tended to bring reproach upon the study of morals. The reformers themselves were too far engrossed by the doctrinal controversies of the age to attend much to the subtile questions of ethics; yet, in their noble enthusiasm of purpose, and in the free spirit of their theology, they gave tokens of a moral life and wisdom, which it would have been well for their too servile imitators to have imbibed. Some symptoms of greater freshness and freedom appeared subsequently in the church during this period, especially in Calixtus, the great Lutheran divine of the seventeenth century; and the philosophy of Leibnitz combined with the practical morals of Grotius in turning attention more to the facts of moral consciousness, and less to arbitrary rules, as the foundation of moral obligation. Yet moral science languished: only as the sister, and not as the slave, of theology can she appear in her true power and dignity. Until about the middle of the last century, ethics in Germany were enslaved to theology.

Then, from various causes that pervaded the civilized world, the German mind awoke from its torpor, and entered that career of freedom which, in France, England, and America, as well as in Germany, has led to such remarkable results in government, society, literature, morals, and religion. Reason now asserted her rights, and boldly investigated every subject for herself, spurning the shackles of authority and tradition. Immediately two distinct schools in theology and ethics arose. The champions of the old standards of faith strove to sustain their cause with the help afforded by the age, and advocated a system of strict supernaturalism, which rigidly enforced the authority of the Scriptures, as exhibited in their creeds, in all matters of faith and duty. Disgusted with their dogmatism, jealous of the rights of reason, and actuated by the skeptical spirit of the times, a party arose who denied the authority of Scripture to dictate over reason and conscience, questioned the reality of miracles, or denied their efficacy as proof of doctrines, and claimed for men the right to judge for themselves upon points of truth and duty. This party was inclined to materialism, which appeared under the form of naturalism in religion, and utilitarianism in morals. The celebrated Michaelis may be mentioned as a fair representative of this party in its moral tendencies, if he

had steadfastness enough to represent any set of opinions. However, it was left to subsequent writers to show the legitimate results of his philosophy, without disguise. We name him particularly, because he showed the tendency of his views in a utilitarian system of morals. Had the movement, thus begun, continued to succeed as it promised, spiritual faith and moral fervor would have been driven from Germany; criticism would have usurped the place of piety, and expediency that of morality.

But it was not to succeed. Neither a slavish adherence to tradition and the letter, nor a selfish calculation of consequences,—neither dogmatism nor expediency,—was to rule over moral science in Germany. Two noble spirits arose to deliver their country from the grovelling notions that threatened to prevail. Whilst morals were in danger of yielding to empiricism and the doctrine of expediency, Kant brought forward a system which vindicated the majesty of the moral law, and based moral obligation upon the very nature of the human soul. The system of Kant, however, placed the source of morality too much in the intellect, and made too small account of the heart. This defect was speedily seen in the practical tendency of the system—in chilling the ardor

of enthusiasm, and robbing life of its graces and affections. Kant insisted upon the supremacy of the moral law, or the "categorical imperative," as the great essential; and, avoiding the old error of enslaving ethics to theology, he made theology dependent on ethics. His system leaves the heart empty and cold. Fichte went farther than Kant in his estimate of the moral law stamped upon the human mind, and exaggerated the power of the individual reason and will, at the expense of the affections and to the disparagement of faith and revelation.

Alike lofty in moral purpose, but opposed to his too critical ethics, Jacobi opposed Kant, and advocated the office of the affections in morals, as well as religion, and in his philosophy of feeling strove to find a place for revelation. Thus, if we take Jouffroy's classification of imperfect ethical systems, we must place Jacobi at the head of the sentimental school, Kant at the head of the rational school, and perhaps Michaelis at the head of the selfish school of German moralists. There are so many candidates for the head of the dogmatic or theological moralists of Germany, that it is difficult to choose between them. Reinhard is worthy of the chief place among them; yet his system is by no means without pretensions to scientific depth.

Fries, the master of De Wette in ethics, belongs to the school of Jacobi, if to any; since he, like Jacobi, places so high a value upon the office of sentiment in morals. However, it is more proper to call him an eclectic, for, in many respects, he is a follower of Kant. He insists much upon the moral office of sentiment, or feeling; but, instead of giving it supremacy over reason, he regards it as the faculty by which we first become conscious of the ideas of the reason. The system of Fries thus aims to combine the excellences of the rational and sentimental systems. Moreover, it does not slight the element of truth in the selfish system. In its doctrine of prudence, ample room is given for the play of expediency, not, indeed, in deciding the ends, but in furnishing the means of life.

For an idea of the manner in which Fries undertakes to harmonize religion with morality, — theology with ethics, — we must refer to the work of his distinguished pupil, which is before us. It will be seen that Christianity is set forth as at once the perfection of morality and of religion, and its dogmas and duties are made mutually to illustrate each other.

We might speak of the effect of the philosophy of Schelling upon ethics in Germany, and its alleged ten-

dency to lead to fatalism, or a denial of moral obligation, as well as to pantheism. But time would fail us to set forth the system of Schleiermacher, the chief moralist of Schelling's school, or to defend him, if we were so disposed, from the heavy charges brought against his speculations. Some pen more learned than ours must treat of Hegel, who must be regarded as a pupil of Schelling, and refute or justify his alleged heresies. In a preface to the present work, there is no need of warning our readers against fatalism or pantheism. No man among us can abhor more than De Wette the lax doctrines which are sometimes attributed to the school of Hegel, and which appear in such writers as Henry Heine, and like rebellious spirits among the young Germans.

The avowed disciple of Fries, De Wette makes no claim to the credit of originality as a moralist. Yet many, with far less grounds, have claimed to be original. The fulness and beauty with which he has illustrated the principles of the philosophy which he adopted, warrant us in assigning him a far higher place among moralists than his own modesty has ever allowed him to assume. We might enlarge upon his qualifications for metaphysical analysis, his exact method and clear and comprehensive thought. But, since the present

work places him before us as a practical moralist, it is well to remark upon his rare gifts as a philosopher of human life.

All that he writes is pervaded by a strong and earnest humanity, which shows itself alike in vindication of the essential rights of man and in sympathy with the various sentiments of the human heart. He strives to find what is good in every doctrine, institution, and character, and tenderly avoids disparaging any usage which piety has consecrated or affection has endeared. His taste and imagination throw open to his mind the fair domain of poetry and art, and make him a fit advocate and interpreter of the graces that should adorn life. His hearty love for freedom appears in the earnestness with which he denounces all manner of oppression, and advocates a political liberty sustained by justice. His faith is so broad and catholic as to comprehend every human interest, and to hallow every duty. Not confined to a few dogmas and rites, — not writing “common and unclean” upon any gift of God, — his religion is as expansive as human life, and owns a moral meaning in all the blessings of Providence.

As a practical moralist, De Wette is remarkably well suited to our state of society. Exiled from Prus-

sia, in 1818, for an act more creditable to his enthusiasm for liberty than to his prudence, he found an asylum in Switzerland, and the freedom to express his opinions, that was denied him in his own country. The worldly distinction that he lost by exchanging a professorship in the splendid university of Berlin for a like office in the humbler university of Basle, will not be regretted by those who honor moral dignity and independence more than the favors of princes and the vanities of courts. Basle is nominally republican in its government; and our author has been doubtless encouraged by his position to give free utterance to his liberal opinions. Yet, unless that city is much misrepresented by travellers, the sentiments expressed in these lectures must have attacked some of the prejudices and rebuked many of the pretensions of certain classes in Basle. Some opinions are advanced that timid minds might deem rather bold and radical even for an American. Yet, so far as respect for law and the great civil, domestic, and religious institutions, is concerned, our author is strenuously conservative. He is, what we all try to be, a conservative reformer.

It may be a question, in some minds, whether a more judicious selection might not have been made from De Wette's ethical works than the present volumes. No.

account being taken of articles in periodicals, three works were presented to the translator's choice:— *Christian Morals*, (3 vols., 1819–23;) *Lectures on Ethical Science*, (4 vols., 1823, 4;) *Compendium of Christian Morals*, (1833.) The first work is altogether too abstract and formal in style and doctrine to meet the object of this series of translations; while the third is intended to answer as a mere syllabus to a course of lectures on Christian morals. The second work contains all the principles of the first, and exhibits them in a far more popular and attractive form. Moreover, it presents so comprehensive and striking a view of life in its various duties and relations, that it must have a practical value, even for those who may not think very favorably of the author's theory of morals.

These lectures were delivered to a promiscuous audience in Basle in the years 1822 and 1823, and were intended to meet the wants of the various professions and classes in the city. They were given in two courses; one upon general or theoretical, the other upon particular or practical ethics. According to the author's advice, the second course has been fully translated, while a compendium of the first course has been thrown into the form of an introduction. In

a letter to the translator, he expresses a fear that some passages in the work will be found somewhat too rhetorical, and gives him liberty to use his judgment in omitting or modifying such passages. This liberty has been used but in a few trifling omissions. — The author's preface to this work is so slight as not to require a place by itself. He merely says, —

“These lectures were given last winter in Basle, before a numerous and promiscuous audience. Whilst I sought to be of service to the citizens of Basle, and to extend my sphere of personal influence, it was also my purpose to supply a want in German literature by a comprehensive, appropriate, and yet scientific treatise on morals. Whether I have succeeded, the result will show. My only wish is, that the book may find the same favorable reception which the lectures met with from the citizens of Basle, to whom I feel myself deeply indebted for their kindness.”

Without more ado, the translator offers this work to the public. He is tempted to speak of the mode in which some passages have been translated, and to justify his choice of some words and phrases, which he knows are likely to be objected to as strange or inappropriate. By much circumlocution, some passages

might have been made clearer, and the ethical nomenclature might perhaps have been changed into more familiar terms. But it was deemed inadvisable to use any circumlocutions that would tend to interrupt the method which pervades the book, and to confound terms which a more literal translation would keep distinct. Thus, for instance, "clearness of mind" is ranked among the elementary virtues, in the system before us. Yet the English words thus employed do not, in their ordinary sense, express the idea of the original, (*Geistesklarheit*.) The term, as explained in the accompanying lecture, indicates, not merely a ready understanding or acute intellect, but a mind free from the mists and errors of passion and prejudice, and with vision so purified by virtue as to enjoy the clear light of the divine reason. Yet it is better to use the terms of the translation than to launch out into any such paraphrases. More particulars might be specified in reference to similar points. But enough has been said to indicate our principle of translation, and we leave the reader's candor and judgment to apply the principle for himself.

NASHUA, N. H., *October 1, 1841.*

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DE WETTE.

DE WETTE.

INTRODUCTION;

OR,

PRELIMINARY VIEW OF MORAL SCIENCE.

THE limited nature of the human intellect implies, that we cannot comprehend any subject entirely, and upon all sides at once. We at first see but a part of the whole; we conceive an imperfect image, a preliminary, general, and superficial notion of it, and afterwards complete our view by a closer, more satisfactory consideration, by which the subject is developed in all its parts and relations. It is often very important what preliminary knowledge of things we have — how they present themselves to us at first sight: the first impression often decides our judgment upon a matter, its worth and utility, and disposes us to seek or to shun it. The rational man, therefore, will be at pains to announce, in a manner suitable to its worth, every thing which he lays before the view and judgment of men, that it may at first sight conciliate favor, and lead to closer contemplation, enjoyment, utility. A sagacious

architect will not only give such an external view of a large, imposing edifice, as shall correspond to its important destination and exalted dignity, but he will also furnish those, who would enter into it in order to see its internal construction, with a worthy view, revealing the splendor of the interior. He will let them enter a porch, which rests upon well-arranged columns, and is adorned with appropriate carvings and decorations; he will rear colonnades, which reveal to the admiring gaze the grandeur of the whole; he will erect broad, lofty steps, which, by their easy, gentle ascent, please the eye, and invite the beholder to go up in order to examine the upper parts of the edifice.

A science like ethics, which I have the honor to lay before you, is to be compared to a sublime edifice, whose extent, plan, proportions, and purpose, can be surveyed and comprehended only upon long contemplation and investigation. It is an immense edifice, since it embraces human life in all its relations, and should give an image of it in its order, harmony, perfection, and beauty. It is a sublime, sacred edifice, which claims serious, religious contemplation, which is consecrated to the service of God; it is a temple, which, in its sublime structure, and grand, majestic proportions, should correspond to the spirit of Him who fills the universe with omnipotence, to whose holy laws all bows, that lives and moves; and therefore it should command devotion, and fill all present with reverent awe; but, at the same time, by the richness, splendor, and grace of its decorations, it should mirror the majesty, fulness, and beauty of the world, and the friendliness of its Creator, and, by creative, significant

pictures and carvings, should set before the eyes the revelations and gracious dispensations of the heavenly Father, leading and educating his children, and should thus engage pious contemplation.

With diffidence I enter upon the erection of this edifice, whose model I, perchance, bear in my soul, but, before your eyes, respected hearers, feel too feeble to develop in a worthy manner. You rightly expect me to give you a preliminary, general notion of the purport and extent of the science that is to be set forth, in order that you may know what to expect of my mode of treating it; you would also know what use I promise you from moral science, what view I hold of its importance and necessity, not so much because you doubt of this, but in order to learn the spirit in which I would lay this science before you — because, also, such consideration belongs to the preliminary view which you justly expect. Would that I might succeed in giving you a survey of moral science, by which your attention may be attracted, and the respect which you already have for this science may be heightened and more deeply grounded! Would that I might succeed in raising before your eyes a portico, which should give a worthy indication of the temple to be entered, and anticipate the impression, which the view of the sanctuary itself ought to make upon your heart! Would that I might be able, in a few simple outlines, to set before your eyes the eternal, sacred laws of the moral universe, an image of the quiet grandeur, the sublime proportion, the lofty, pure beauty of human life, formed according to these laws!

I. THE IDEA, EXTENT, USE, NECESSITY, AND SOURCES, OF
MORAL SCIENCE.

I. IDEA OF MORAL SCIENCE.

Ethics is the science of the laws and aims of human life, or of the destiny of human being. Every thing in nature is formed and developed according to decided laws prescribed by nature, and runs through a regular circle of existence. The plant springs from the seed fructified in the earth; unfolds itself, according to the law of its inward structure, into a shrub, bush, tree; puts forth twigs, leaves, blossoms; scatters seeds again; and sinks back into the lap of earth when it has filled the measure of its being. So has every beast his circle prescribed by nature, by whose fulfilment his destiny in reference to himself is attained.

Man, also, has his destination, for which he was created. In his nature lie laws, powers, motives, and dispositions, according to which he should develop his life, and thus fulfil the will of the Creator. But in these he is very much distinguished from other creatures; and, in the first place, by the fact, that he lives for his own sake, or is an end in himself, whilst other creatures are subservient to him, or to one another, as means. God has made him lord of creation, put all things under his feet, and given him dominion, as the sacred poet declares, over the beasts of the field, the birds of the air, and the fishes of the sea. It is the aim of his own life to do the will of the Creator, to declare his glory; and thus human existence, in its true sense, is an end in itself.

His second distinction is, that his destiny is not limited merely to this earth; the natural universe, which bounds the vision of lower creatures, to him gives intimations of a spiritual and eternal world; nothing upon the earth satisfies the longings of his breast, or realizes his idea of truth, justice, beauty; faith in the voice of God within his heart, and in revelation, tells him that he is immortal, and has not to seek his destiny merely in this world. Since he lives for eternity, he should not, like lower creatures, be subject, with blind necessity, to the laws of earthly nature, the wants and desires of the moment, the pressure of circumstances, but, free and steadfast, should follow the eternal laws, which are written upon his heart, and revealed by the Creator.

But man can do this only by virtue of a third prerogative of his nature — by consciousness of his destiny and the laws prescribed for him. Self-consciousness is the great prerogative, which the Creator has imparted to the masterpiece of creation, man, above other beings; it is the higher ray, which reveals to us the world and our inner being in the heavenly light of divine Providence, of the holy legislation of God, by which we perceive the way to our high destiny. Consciousness! — what capacities and powers, but also what claims and duties, lie in this lofty faculty! Thereby we may apprehend the thoughts of God, the holy Creator, and learn his sacred laws; we recognize ourselves, feel the dignity of our own nature, and thus also acknowledge our brethren as sharers in the same dignity, respect them as our equals, and establish with them the covenant of a sacred community in justice and love.

The traces of consciousness are very feeble in beasts; and between man and beast there is a chasm which cannot be overleaped.

The life of brutes is but dreaming; that of man, on the contrary, is awake, and clearly conscious, and especially so, because, with consciousness, the faculty of speech is granted him, by which he can impart to others what transpires within himself, and thus become for the first time clear to himself.

Still more wonderful is the invention of writing—more wonderful, since the natural faculty of expression by involuntary sounds lies at the foundation of speech; but writing is entirely voluntary, and, under God, purely the invention of man.

By both these instruments of communication, speech and writing, the consciousness is first raised to perfect clearness, security, freedom, and unity; it becomes understanding, by which we are made masters of our inner life.

The understanding is especially important to moral science; and we will hereafter endeavor to furnish a comprehensive view of this faculty of the human mind. Here we will only remark, that only by means of this we become wholly and securely conscious of our destination, and independently regulate our life. By the understanding we recognize the eternal laws to which we are to subject our life; it is the interpreter of the scripture of divine truth engraven on our hearts, and of the divine revelations disclosed in history; it is the inner guide, which, in the stormy night of the passions, holds out to us the torch of reason; it is the charioteer of Psyche, who, with firm hand, reins in the uprearing,

vicious steed of sensuality; it is the master and regulator of all human life.

By means of the understanding we bring the faculty of will into our control, and rise to the exercise of freedom of will, which is the last and chief prerogative of man over beasts. Not subject merely to material necessity and animal instinct, man has within him a force above matter, and above brute impulse. In Jesus Christ this free principle had its full manifestation. To redeem mankind from the bonds of the flesh, and the service of error and sin, the Son of God appeared in human form; revealed the laws of eternal truth; went forth as a radiant exemplar of wisdom and virtue; showed, in his own example, how man should and can overcome sin in the flesh; and gathered erring men around him at the call of love, that they might follow him in the path of truth and justice. In him, freedom has celebrated its highest victory; in him, humanity has been glorified into divine majesty. It should be our aim to follow him, and strive for redemption and freedom through his truth.

A wide field of action is opened to human freedom, in promoting and perfecting that voluntary, artificial mode of life, which we call the state of civilization and culture. Brutes remain, for the most part, in the circumstances in which they have been placed by nature, without essentially changing them. Man, on the contrary, shows his freedom in the manifold variety of his arts. The spirit of invention and improvement distinguishes all his plans for the gratification of his wants and the promotion of his comfort. But he provides not merely for the necessities of his sensual na-

ture, and not only makes his own body and corporeal nature the instruments of his activity; he carries his formative agency into the mental world; establishes forms of society; gives laws to himself and his fellows; institutes social, civil life; enters into union for devotion and worship, into intellectual intercourse; subjects himself to peculiar customs and manners; and creates a new world around himself, which is as foreign from a state of nature as it is different in different nations. It is in this sphere that the understanding, the consciousness of the laws and powers which are inherent in man, especially bears sway, and that it labors to realize the ideal patterns of the mind. It is its sphere of action, and, at the same time, its school of exercise; for, the more it works, the more it improves, the freer and clearer is its perception, and the higher it carries the task of human improvement. But the understanding is often untrue to its duty, and, when not exalted to wisdom, by its mistakes leads to error; when beguiled by sensuality, it gives occasion to sin and vice. In the state of nature, sensuality is like an innocent child, who is satisfied with few joys; in a state of partial culture, it is an insatiable voluptuary, who despises the simple pleasures of nature, and desires those that are novel and artificial. It is the most difficult problem of wisdom to lead man, through this transition point of perversion, to true culture, to the point where he rises above nature, but is not alienated from it, but lives in harmony with it; where he maintains true freedom, and is alike free from the bonds of natural sensuality, and those of habit and artificial want.

The science of wisdom, — that wisdom which edu-

educates men in virtue and perfection by means of the power of freedom, draws the eternal laws of justice and moral beauty from the revelation of nature and of history, and prescribes them as the rule of human life in general and particular; which investigates the dispositions and capacities of human nature, and, in accordance with these, labors to ennoble it,—this is Moral Science, or Ethics. It is related to the science of education; or rather this is a part of it. As we educate our children in virtue and perfection, so wisdom teaches us ever to carry on our own education, and to labor for the ennobling of our heart, the strengthening of our will, the illumination of our understanding. If the wisest of the nation thus seek to exert an instructive and formative influence upon the whole; then will state and church give justice, virtue, and the fear of God evermore dominion among men, and eradicate rudeness, violence, sin, and godlessness, until the life of individuals and nations corresponds to the original standard of human perfection.

H. EXTENT OF MORAL SCIENCE.

From this preliminary survey of the problem of moral science, its great extent is evident; all human life is its object; it aims to form the whole man. It deals with all the relations of man, whether public or private, and is as much concerned with the laws of nations as with the duties of the fireside.

It should treat of the culture of the whole man, alike on the side of the intellect, the affections, and

the conduct. All knowledge, whether philosophy, natural science, history, law, politics, should be studied in a moral spirit, and should serve a moral aim. Of course, a true moral science aims to educate the heart and affections: hence it coincides with religion, and shares its dominion over the disposition. Both morality and religion flow from the same source — from faith in God and immortality; both tend towards what is eternal; — morality, by feeling and action; religion, by feeling and contemplation; — but action should not be without regard to the eternal, nor contemplation idle and inactive. The moral spirit, love, should prevail in both. Hence the science of faith, or system of theology, is likewise related to moral science; and the church, the association for piety and devotion, as an institution having place in human society, entering into civil and moral connections, is a subject of moral legislation.

Finally, moral science should educate man as an active being; and thereby it has cognizance of the whole course of life. All that man does, all in which he engages, should serve a moral aim. Nothing is of wholly indifferent morality. Physical education, sports, pleasures; professional life, industry, business, public and private; the fine arts, poetry, painting, sculpture, music; all the efforts of the human mind, — should be regulated by the spirit's highest law. Thus moral science embraces entire human life; refers every thing to the moral destiny of man; carries into all departments of human activity, into all circumstances and relations of life, the spirit of love, holy zeal, consciousness of a higher perfection, regard for God; brings all into cor-

respondence and harmony; and removes all conflict between different tendencies and efforts, without suppressing the manifold play of the powers. Its desire is, that human life should be developed, rich, full, powerful, harmonious, as a many-voiced song, pealing forth in manifold strains, and melting all into accordance; as a hymn in praise of the Creator, exalting the heart, filling the breast with high aspirations; as a prelude to those eternal harmonies, which peal around the throne of the Highest.

III. NECESSITY AND UTILITY OF MORAL SCIENCE.

Having spoken of the idea and extent, let us now consider the necessity and utility of moral science.

You must have observed that I have not, as is done by so many, spoken of the attainment of happiness as the end of morality. I have purposely kept silent upon this point, because the first and most important question is that which relates directly to morality; and the question regarding happiness might easily displace us from our true point of view.

The religious, just, virtuous man is alone truly happy. He bears indestructible tranquillity of mind in himself, and lives in peace with himself, the world, and with God. He is independent of outward vicissitudes. Fickle fortune cannot rob him of his happiness of soul. His virtues win for him the joys of friendship, and, even if friends desert him, an approving conscience gives him comfort, and God and good angels are with him. Yet he ought not to seek

virtue merely for the pleasure that will follow it. Indeed, he who would succeed in any of the nobler aims of life, must love them for themselves, and not for their rewards. Orator, poet, artist, each must love his profession, and can never attain true excellence with no higher inspiration than the hope of pecuniary reward; he must have a higher love of his calling even than the mere luxury of taste. In the sphere of business and professional action, the mercenary, calculating spirit always fails of the highest aim; how much more in the province of virtue! From him who grasps greedily at the reward of virtue, it will disappear; he destroys the costly prize, like the child who puts into his mouth as food the rose, which is so lovely to the eye, or like the rude boy who breaks with awkward hands the sweet-toned instrument of music. Virtue is like love; nay, it is the highest love. He who asks for the reward of virtue, and practises it for the sake of that, is like the gross youth, who, without loving, desires the enjoyment of love. He desires that which he knows not, and whereof he has a low, unworthy conception.

We will not, therefore, desecrate Moral Science by making her the handmaid of our gross passion for enjoyment; let us not wish to bring the pure daughter of heaven down to the dust, but rather strive to raise our views to the glorified standard of moral perfection which she shows to us, with obedient hearts listen to her warning voice, and enter upon the way by which she leads us to the exalted aim.

The true use of moral science consists, in the first place, in its elevating our moral consciousness to un-

derstanding, to wisdom, and enabling us to perceive the laws of moral conduct; in keeping in view the exemplars of perfection; in a word, in its teaching us. We have already seen how consciousness, the self-controlling power of understanding and wisdom, makes man to be man, exalts him above the brutes, and renders him aware of his high destiny. Genuine moral science is the expression of truly human, moral consciousness, the compass of all the wisdom, which, for thousands of years, the great minds of the human race and the God in humanity have discovered and revealed. This doctrine of wisdom should not serve us merely for noble entertainment, as the means and object of the occupation of our understanding; it should, at the same time, touch our heart, and throw into it the seeds of nobler moral endeavor. In it the voice of duty should speak to us — earnest, strict, warning, and encouraging, as the word of a father; from it the gentle call of love, holy, inspired love for all that is great and noble, should sound forth to us, as the touching, winning voice of a mother. Renouncing those false recommendations of virtue which hold out the promise of enjoyment, morality will enjoin virtue and perfection immediately for themselves, produce conviction of their inner worth, not dazzle and entice by a borrowed splendor. Its great words, which, like the thought of eternity, shake the heart of the frivolous, are, “You ought, you can!” Duty commands, without any remission, condition, and limitation; at all times, under all circumstances, in every state of life, you ought to wish and to do that which you ought.

If it be said that moral precepts have no power to

lead the will to duty, and that, if the will is coarse and corrupt, all the preaching in the world will be of no use,—the reply is, that true moral wisdom does not aim to move the heart by dry, abstract precepts, or formal lecturing, but by living examples. There has been, indeed, too much merely external, mechanical instruction. Children have been especially plagued with these moral sermons, until their ear and heart have been blunted, or they have been made moral puppets, anxious, subtilizing men, without mind or heart, without character and individuality. Hence, the better minds have resorted to the opposite view—that nothing should be taught, but we should educate by action, by living deed and example. There is truth in this view, but not the whole truth. Example and precept should go together. Example should rouse moral sentiment in the soul, and precept should rightly interpret this sentiment, and show forth the great truth or virtue to which it belongs. Genuine moral science prescribes no definite actions, does not assume to banish the copious variety of life into a contracted sphere; it knows well, that the mind has creative force, and ever is producing novelty, surpassing former conceptions. It would only open the heart to the quickening power of the spirit, and thus excite and inflame the mind; it would soften, by the gentle fire of conviction, the hard rind which rudeness and perversity have placed upon the human breast, that the indwelling power may spring forth, and the disenthralled spirit may spread its wings, and soar free to the air.

In the second place, the use of moral science consists in its furnishing us with the indication how we

may be educated in virtue, and exercised therein. Whilst it teaches us our true destiny, and the conditions of morality inherent in us, it at the same time points out the obstacles which stand in the way of its development, and the means of removing these obstacles, and of freeing, strengthening, directing the inward, self-active force. It is surely not enough to have knowledge; we must also act according to it; but to act demands force and practice. The mind stands in constant conflict with sensuality; in the triumph of the first, virtue consists. Many persons waver, through their whole lives, between these conflicting powers. They have intelligence, and know what the laws of the mind require — even wish to live up to them; but they have not the power to fulfil them, since they lie in the bonds of sensuality; and thus their existence is a constant alternation of good purposes and sins, repentance and efforts for reformation. And how have we come into this conflict with ourselves? By nature, we all lie in bonds of sensuality, and are at variance with our better self; but, if we are exercised from youth in the subjugation of our inclinations and desires, then the good spirit wins power; and the wiser and more rational we become, the more capable of victory we are. He who has not early learned to contend and to conquer, remains his life long a slave of sensuality. The young Hercules, even in the cradle, strangled the serpents which attacked him; and thus could he, when a man, overcome those monsters, and bravely stand so many battles. Moral science teaches us how we may prepare for our trials, how we

may exercise ourselves in virtue in order that victory may be ever easier.

IV. SOURCES OF MORAL SCIENCE.

Before we proceed to the development of moral science, we must first learn its sources; before we listen to the truths which it teaches us, we must know whence it derives and upon what it bases them. It seeks to erect the edifice of human life, in the connection of its laws, before the eye of contemplation; and we justly ask the previous question, Upon what foundation will it build this edifice?

To answer this question is not the concern merely of learned moralists, but of all who would think of moral subjects. An audience cannot be in a state to receive moral truth, without recognizing some foundation for moral principle. What the mind gains, it can gain only through its own activity, for it is an active essence. It is not like a mirror, which reflects the images that fall upon it as they present themselves; but, as the eye (by which the mind also most vividly speaks to us) resigns the impressions which it receives to the shaping power of fancy, in order to arrange them in the self-created world of conceptions, so the mind comprehends nothing without actively shaping it; so it gives back nothing without having stamped its own seal upon it. As a stroke upon the strings of the instrument resounds through the whole scale, — as the tuneless breeze awakens the Æolian harp to sweet

harmony, — so the mind receives no impression without actively elaborating it, without being aroused in its inmost force. The voice of the teacher echoes in the soul of the learner according to the laws of its inner harmony, and only congenial minds will melt together in sweet accordance. In the hope of finding your minds congenial with my own, I will lay before you my moral view from the depths of my soul; you ought to see how my whole system is connected, how the several parts give mutual support, how one is the foundation and sequel of the other.

There are three views to be examined regarding the sources of moral truth, after the examination of which it will appear whether we decide for either, or perhaps strike out a middle way. The first is that of the unbelieving and skeptical, who regard all moral law as the product of human will, as the inheritance of tradition, and as the variable means and instrument of prudence. The second is that of the philosophers, who believe in an original perception of reason, and from its laws undertake to derive the whole compass of moral truth. The third is that of strict Christian believers, who derive moral truth in its purity from divine revelation, and deny to human nature the power of setting forth a satisfactory philosophy, and of comprehending the idea of the highest virtue.

The race of doubters who maintain the first opinion, is, in our day, — Heaven be praised! — wholly driven from the schools; and he who would bring forward their doctrine in scientific development, would make himself the sport of open laughter and universal contempt. But this comfortless view still finds many followers in life.

It is untenable in theory, and degrading in practice. Many examples may indeed be quoted in proof of the difference of opinion, in different ages and nations, regarding moral subjects. But these differences, instead of conflicting with the doctrine of a moral sense, only go to show, that men have not always alike cultivated the moral sense, nor expressed it alike in outward manners. In all ages and nations, in all periods of life, even in childhood, the idea of right and wrong is manifested, and the great elements of moral being may be shown to exist, however perverted or imperfectly developed. Those who regard morality as something acquired and invented, would perhaps also say that man has first learned to breathe from his mother, that the tears of the eye, the sighs of the heart, are inventions of the actor upon the theatre of the earth, in order to deceive the spectator and to win his favor. They would perchance also regard the mother's joy in her smiling suckling, and her tears over the fresh hillock which contains the fallen blossom of her happiness, as an acquired manner.

Against these skeptical slaves of tradition and utility the teachers of philosophy now come forth, and maintain that eternal laws of justice and virtue lie in human nature, which need only to be attentively observed, and reduced to their ultimate foundation, in order to produce a moral system, complete, and in itself necessary. These philosophers are opposed by the champions of revelation, who disparage reason, and look to Scripture for the entire source of moral wisdom. Now, these two parties are both right, and both wrong. The former are right in claiming for the human mind a sense

of right and recognition of moral law, but wrong in asserting that human reason, without revelation, could fully develop this law; and also in opposing reason to revelation. The latter are also right in claiming for revelation the perfection of moral wisdom, but wrong in disparaging natural law, since revelation expressly acknowledges, as well as always implies, the existence of a law written upon the heart.

The tendency to look beyond mere speculative philosophy for moral truth is becoming more and more prevalent. The time has come for wresting from scientific pride the usurped sceptre. The old, childlike faith in divine revelation, so long exiled into the circle of silent, simple pietists, finds entrance again into the schools of science, and teachers come forward, who contest and censure the self-sufficiency and complacency of philosophy. This tendency is not blamable, if not carried too far. There is no need of disparaging science in order to glorify revelation. Let us cordially allow, that in Jesus moral perfection was first manifested to mankind, and in him true virtæ first appeared. But, nevertheless, we would not despise human philosophy, nor slight the virtues of noble heathen. Christ, the Son of God, has set before our eyes the archetype of human virtue; but, as the Son of man, as the perfect, pure man, he has brought it, in human mode and form, from heaven to earth, comprehensible and imitable by us. It is the pure light of heaven, but it plays in gentle, earthly colors; it unites in itself all the earlier light of wisdom, but it is only the unclouded sun, which, since creation, has enlightened and warmed the earth. His virtue is perfect, but it is not new; he has anew

created human nature, but only after the divine image, after which it was originally fashioned. His laws are the ancient, eternal laws, which men have more or less clearly recognized, but not with complete clearness. He does not, like a tyrant, impose strange, wilful laws; his yoke is easy, and his burden is light; whilst we obey him, we obey the supreme law of our own being. Since he has taught us the truth, we can turn our minds actively towards it; in the light of his spirit, we can investigate human nature and its laws.

Yet a twofold caution is necessary in this study. In the first place, we must not undertake to discover and comprehend every moral subject scientifically, nor wish to regulate all with scientific precision; the experience of history and revelation must be used, and the advantage accruing from both must be gratefully acknowledged. In the second place, we must guard against the arrogance of believing moral science capable of imparting that spirit, without which it is, even in the most important matters, without light, and leaves its disciples without light; and of hoping, by its merely intellectual knowledge, to make the men whom it teaches actually moral, and to impart to them the power of virtue. The spirit comes from other fountains than mere knowledge. And, if I shall succeed in awakening any slumbering energies, throwing the spark of inspiration into any minds, I shall not have done it of myself, but the Spirit, who creates and works all things, and in whom we live, move, and have our being.

II. MORAL NATURE OF MAN.

We have now passed through the vestibule of moral science, and taken the preparatory and introductory views, by which the expectations which we have to entertain of the science, the claims which we have to make upon it, should be decided: now we lift our foot to enter into the sanctuary itself. A holy awe seizes me, since I, respected hearers, must precede you. Here stand the lofty, venerable forms of Wisdom and Virtue, beaming with inspiration; a veil conceals them from unhallowed eyes: may I dare to withdraw it, and reveal to you these divine images? Will not my feeble vision be blinded by their radiance?—Here stands the mighty form of Prudence, surrounded by every earthly splendor, in bold, advancing posture, the gleaming sword of power in her right hand, the rule in her left; she stands, awaiting the beck of Wisdom and Virtue; all power is lent her over the elements and forces of nature, and over the mind of man; but she bows humbly to the sceptre of Wisdom, and obeys the strict commands of Virtue.—But, as yet, we linger only in the fore-court of the sanctuary; a thick veil is drawn over the Holy of Holies, in which Religion, in contemplation of the Eternal, which is revealed to her consecrated eyes, kneels in prayer, absorbed, listening in holy rapture to the song of the spheres, transfigured by heavenly light. None may lift the curtain; but, to the yearning, intent gaze of pious contemplation, it gradually disappears, like a light cloud, which the sun-

beams break through and dispel, and the heavenly form is manifested, although in softened glory; we kneel with her in holy devotion, the earthly veil falls from our eyes, we behold the invisible, we hear the ineffable; the consecration is finished.

It is my difficult office to speak of the truths of morality, both as they address the feeling heart, and apply immediately to life, and as they appear in their connection as a scientific whole, and thus to satisfy, at the same time, the understanding and the heart.

We have already defined moral science to be the science of the ends and laws of human life, or as the doctrine of wisdom, — that wisdom which recognizes the destiny of man, and teaches him to attain it, — the queen of life, who exercises dominion over all that man thinks, strives, and does; who, in the heart of each individual, and in the collective existence of human society, establishes and administers the kingdom of justice, peace, blessedness — the kingdom of God. A queen cannot govern wisely unless she is acquainted with her subjects; and therefore her first office is to study into the nature of man. Into this study let us now enter with her.

I. THE INSTINCTS OF THE HEART. THE SENSUOUS MOTIVE: THE LOVE OF PERFECTION: THE MORAL SENTIMENT.

The inclinations and impulses of man are the first facts that present themselves to the student of human nature. However much these may differ in individuals, they have certain general attributes, which may be con-

sidered as characteristics of mankind. The mother loves her child, the child instinctively clings with fondness to its mother's breast. When the child leaves the mother's arms, what a crowd of expanding desires show themselves! The senses are aroused by the exciting objects around. The powers of the body delight in motion and exercise. The sentiments and faculties of the mind show themselves even in childhood. The social instinct draws the boy to his playfellows. The sports of youth reveal the passions of which the heart is capable. Soon love awakes in the breast, and youth and maiden feel the power of its sovereign law. The seasons of the year run their annual round; each has its peculiar scenes, and addresses peculiar feelings of the heart. The rolling years create seasons also in human life, and each stage of human being, from childhood to age, has its peculiar characteristics. Under the influences of society, the social nature comes out. Fancy appears, and sheds a double charm upon all enjoyment. Memory and Hope exercise their benignant offices. Memory bears upon her wide wings the fragrance and tints of all the flowers that have ever bloomed in the path of life, and ever keeps fresh the pleasures that are past. The genius of hope flies before; his wings glitter with the rainbow tints of heaven; he waves his gladsome pinions upon the summit of every hill up which we are toiling, and, when we have achieved the ascent, points to a higher peak.

Inexhaustible is the fulness of joy in human life. An ocean waves and swells around us; we stretch out a thousand receptacles of enjoyment; all elements bring us their precious gifts; earth, water, air, light, color,

and fragrance, and sound, weave for our senses the rich carpet of pleasure; and all the spirits and powers of life lead the dance of joy in gladsome round.

But let us glance at the reversed side of the picture. Diseases, want, intemperance, voluptuousness, avarice, morbid imagination, — all the forms of sin and woe, — lurk in the background, ready to seize greedily upon human life, and destroy its peace. Even the noblest impulses are perverted, and poetry itself may be made to pander to the vilest lusts.

Such is the picture of the sensuous nature of men, in its simple, healthy expressions, and in its artificial, morbid, corrupt forms, — a short outline of the pleasure and woe of the children of the earth, their joys and sufferings. It is a chaos of conflicting elements; rapture struggles with grief, life with death, hope with fear, the pleasing with the adverse. Who shall bring light, order, harmony, into this yawning chaos? Who knows the magic spell to exorcise these hostile powers?

Wisdom! She teaches us to know sensual impulse, and to prize it at its value, but, at the same time, warns us not to over-estimate it, and to be on our guard against its fatal perversion. She makes us truly aware what that is which we properly seek by this impulse, and in what condition our mind is placed by the gratification of it. It is the promotion of our organic activity, and the nurture and strengthening of our power to overcome matter, which we seek; and this is certainly to be prized. The gladsome pleasure of life is a gift of Nature, which we should gratefully receive from her hands.

We call that which gratifies sensual impulse agree-

able, and the contrary disagreeable. The agreeable has its value, but it is of inferior importance for life. Its pleasure is but momentary; it relates merely to our earthly existence; it leaves the mind passive. If we recognize this twofold truth, that the gratification of sensual impulse or earthly desire is perishable, and carries in itself no lasting worth; and that it does not belong to the pure, active, eternally-moving life of the mind; we shall then gladly follow the teaching of Wisdom, which she dispenses to us for the control and guidance of this impulse.

Man is gifted with a faculty which has oversight of his sensual impulses, and which reduces to unity the various phenomena of his earthly experience. Before the understanding; the momentary pleasures of life — which are indeed single and perishable, but which still belong to the whole of our earthly being, to which a higher worth belongs than what we feel in sensual enjoyment — present themselves. For instance, the feeling of health is a happy sensation, and belongs to sensual impulse; but, if the physical constitution be so carefully treated that health is constant, then, instead of being a transient pleasure, the sense of health is a permanent good. Now, it is one great office of the understanding to watch over the sensual impulses — to seek those things, as being useful, which sensual instinct seeks merely as being agreeable — or to unite the agreeable with the useful. Thus even that which has in itself only the worth of the agreeable, like food and drink, exercise, pleasure, is exalted, by the superintendence of the understanding, into the worth of the

good. But, whilst the agreeable may be made, by the power of the understanding, a means of higher good, it has only a mediate value; it has in itself an immediate value as agreeable for the sensual instinct; higher value does not attach to it, except in so far as it serves as a means to a higher end. Among the things which have a subordinate value, and which are to be prized and used only as means, is property of all kinds—riches, goods, and gold. These mediate goods the man of understanding will seek in such way that they shall be agreeable to him; and, at the same time, useful in their bearings upon the higher aims of his being.

But there are higher goods than these; there are some which have a worth in themselves, or an immediate value; and there is a higher impulse in man, than that which looks merely to enjoyment. There is a tendency towards action for its own sake, which appears even in children. The qualities of man, by which he is active and useful in society, have an inner worth of their own; they are not merely means, like wealth; they are useful, and enhance the perfection of life; they are good in themselves. But we must not rest the worth of action merely upon its outward utility; we must prize pure activity of mind for its own sake. A noble impulse in the soul points us to perfection, and urges us to cultivate every faculty of body and mind for the sake of perfection; it pants for that which is to be held as immediately good in itself—as noble, worthy of praise and love. This impulse comes from an instinct in our nature, which we call the tendency to perfection. It appears in the

child as an original law of nature; it shows itself in all men of all countries and ages. Even among savages, there are certain talents and accomplishments, which are regarded as constituting the finished man. There are always some qualities, whose worth they prize above utility, and even acknowledge in their enemies. Beyond question, their endeavors show manifestations of the instinct of perfection.

This impulse is much higher than sensual impulse, and is of a spiritual kind. In the first place, in its gratification, man is not passive, but active; active from pure, inner, mental emotion. In the second place, it is not, like sensual impulse, confined to the moment, and does not seek the perishable, but that which has worth for all life. In the third place, it is not, like sensual impulse, selfish. This pure, disinterested love of human perfection and excellence, is the source of the noblest, most admirable actions, the tenderest devotedness, the most heroic sacrifice.

In the instinct of perfection we see the human mind, conscious of itself, seek and love what belongs to itself, its own worth and goods, and move and strive purely of itself. Following this instinct, man will no longer be a slave of sensuality and brutal nature, but will live as our holy religion commands — live in spirit, and strive for that which is of the spirit. But, as yet, we linger upon the outward form and appearance of the spirit; we have not penetrated its inner essence, nor recognized its highest good. The impulse towards perfection does not contain the laws of that spiritual

striving, which has the ultimate and supreme validity and absoluteness.

This is evident from the variety and difference of the endeavors which flow from the tendency towards perfection. The savage, the Greek, the Roman, different modern nations, and different men of the same nation, have different standards of perfection or accomplishment. Men may be accomplished in the highest degree, without attaining the true end of their being. Alexander the Great was one of the most accomplished men whom history presents. Handsome, noble-hearted, a scholar in philosophy, an enthusiast in poetry, a daring, persevering, and magnanimous warrior, — he sought glory rather than justice; and, by the foul murder of his friend in a moment of passion, the conqueror of all Asia fell by an unjust deed from the height of his renown. Righteousness goes before all glory, all distinction and excellence.

(Virtue, righteousness, constitutes the chief worth of man.) Now we come to that moral element, which is the crown of our being.

(Virtue consists not in what is done, but in the motive from which it is done.) An action conformed to the rules of virtue, without virtuous intention, is legal, but not moral.

Virtue, thus consisting in the inner sentiment, requires, in the first place, that we actually perceive, and in heart acknowledge, the law of duty; in the second place, that we respect the law, and act from this respect — that acknowledged duty be the motive of the deed; in the third place, that we allow no other love

and no fear to hinder us in the discharge of what we have acknowledged as good, and love as such; in short, that the will be not only good, but also strong.

The involuntary feeling of the heart, by which we respect virtue as absolutely and supremely good, and feel ourselves constrained to do our duty, flows from the highest human instinct, which we call the moral sentiment. The first characteristic of this instinct is, that it gives its commands imperatively; it says, You ought — You ought not: *ought*, that mighty word of duty, has fearful power, wherever a human heart beats.

The second characteristic is, that its commands are absolutely certain, since they are absolutely imperative; the oracles of conscience are infallible, however much the understanding may err in their interpretation. / In the third place, the moral sense is directed towards the eternal, and not to perishable, earthly good. Finally, this is the most disinterested of all impulses, since we sacrifice all else to its commands — not only pleasure and outward enjoyment, not only love of our own personal accomplishment, but also love and zeal for others' accomplishment. We indeed love ourselves, even in this impulse; but only our eternal being, divested of all earthly splendor and all human accomplishment, and of all those accidents of our being upon which the individual places so much dependence. The tree of our life stands majestic, hung with blossoms and fruits. But, if it is Heaven's will, we sacrifice one blossom and fruit after another, hew off one branch after another, even if only the trunk stands sound and firm, and lifts its top proudly to the sky. Let us maintain ourselves in the consciousness of our eternal dig-

nity; then, although all around us perish, we have lost nothing, but gained all, even the salvation of our immortal souls.

II. THE WILL.

We have now considered all the human instincts in their main features;—in the first place, the sensual tendency, with its inclination to the agreeable, and its aversion to the disagreeable, and the opposites of well and ill, which spring from its satisfaction and dissatisfaction. Upon this we ascend by the intervening step of mediate goods, or of the useful, or that which is valuable not for itself, but for a higher end, to the immediate goods, which the desire of perfection prizes and seeks. Whatever is regarded by this as perfect, noble, and fair, we acknowledge as having an inner value, a value which is not imparted to it from aught else; and we regard it as good in itself. The imperfect, the ignoble, and vulgar, on the contrary, we reject; not merely as being useless or hurtful, but because it is devoid of any true worth of its own. But still we do not acknowledge the goods of perfection as the highest of human life; these we find, for the first time, in the virtuous disposition, in the pure respect for law which springs from moral sentiment. In this we distinguish legality, which is merely external, from true morality, which consists in the disposition. Here we find the great, decisive opposition between good and evil; between which the well-disposed man will not hesitate, unless he is willing to abandon himself and the salvation of his soul.

We have already indicated that, between these in-

instincts and the different values which we attach to them, there is not only a gradation from the less to the more important, but also a conflict; since there are cases in which the desire of perfection stands in the way of sensual impulse, and sets aside even the gratification of actual needs, in order to strive for its higher aim; and since the moral sentiment may demand not only sensual pleasure, but also love for the nobler goods of accomplishment and mental culture as a necessary sacrifice to duty. All the instincts express in their way the love which we bear to ourselves, and which we pursue in our conduct; but the one acts out the love which we bear to ourselves, as beings of sensual feeling, and confined to the vicissitudes of want and enjoyment, and by force of which we desire fleeting pleasure; the other carries into effect the higher love which we bear to our entire being in its full development, and by force of which we seek the permanent goods of the mind; the third, finally, puts into operation the love for our eternal, immortal, unchangeable being, by force of which we strive after the imperishable salvation of our souls.

Now, the question is, What shall decide between these conflicting impulses? What shall strike the balance, when sensual impulse demands what conscience forbids? What is it that withdraws the hand already stretched out after the forbidden fruit?

We now come to a new, important faculty of the moral nature of man, whose consideration sheds an important light upon the frame of our being. To the heart belong all the different motives or instincts which we

have been considering; to the will belongs the faculty of deciding between these, or of resolving upon action.

(It is the will that maintains the unity and identity of our being.) It is this that makes man what he is. He may be good-natured, mild, and noble; but, if he lack will to act in emergencies according to his better feelings, at best he refrains from acting badly, and thus accomplishes neither good nor evil. Even in woman, although she is said to be a creature of mere feeling, the will is every thing, and decides all her virtue. By this she remains true to those pure and tender sentiments which are the excellence of her nature. Whatever history shows of the great and noble, has taken place by energy of will, by resolution in emergencies, by immovable constancy of purpose. We may see its power in the heroes of battle; and in the champions of truth. Invincible will, shown in the leaguers of the Alps, gave Switzerland her freedom, and, as manifested in Luther and Zuinglius, struck the death-blow to Papal tyranny. It gave to Rome the dominion of the world, and, when the sceptre of her imperial power was wrested away, restored it to their successors, the popes. It is said that, since Gregory VII., there has been but one pope, because his gigantic will has ruled all his successors, and their individuality has been absorbed in the broad plan established by him.

If the will is so mighty, the importance of its due culture and exercise in the education of the young is obvious. In our quiet, peaceful times, this faculty is allowed too often to slumber. Existence is so orderly and regulated, that there is little opportunity for severe

proofs of energy of will ; and even extraordinary occurrences can hardly rouse its might. The heroic ages have gone by ; and we must beware lest the heroic virtues pass away likewise.

III. THE UNDERSTANDING AND THE WILL, OR THE MORAL CONSCIOUSNESS.

Having glanced at the will, or the deciding faculty, and at its office and relation to the heart, we must now look into its inner constitution. It consists in the coöperation of the intellect or consciousness, and of active force, and, as it were, a combination of both faculties. (The final decisive function, by which voluntary action takes place, is active force.) The motion of the arm and the hand, proceeding from within, by which the resolution is carried into effect, is a work of the active force ; but this external motion is only the result of an inward tendency of volition ; and this likewise belongs to the active force. This active force is the proper germ of the will ; indeed, of the whole inner man. It is the faculty by which man appropriates and subjects every thing to himself, and stamps upon every thing his own character. By this he gives outward expression to his inclinations and dispositions, and decides his relation to the world around him ; by this he exerts influence upon the whole inner man ; by this he rules over the attention and fancy, and thus imparts to the understanding a sensual or a moral direction.

If the understanding truly and deeply comprehends the claims of the moral sentiment, and the universally-

binding moral laws are kept before the mind, as they ought to be in every moral disposition, — if, in contemplation of them, the different impulses pass for their true worth, and are regarded in their due subordination and their mutual relation, — then the understanding is purely moral, the pure moral consciousness. On the other hand, it may also err, since it depends upon volition, and this wavers hither and thither; nay, it errs more or less in all men.

If we would understand the facts of human nature in respect to the faculty of the will in its relation to the understanding, and learn the true principle of moral culture, we must observe this faculty in its natural state, before it is perverted, and then watch the steps by which we attain true moral culture, or sink into perversion.

The first form of the understanding, in its relation to the will, is that in which the will appears in its natural state, as in unperverted children, in whom the understanding has not as yet awakened, nor attained a decided direction. In this state, since as yet there is no full consciousness to survey life, sensuous instinct will have sway by momentary emotions, and the will, which has yet scarcely attained a substantial unity and steadfastness, will decide by the momentary impulse, without reflection.

The second step in the expression of the will is that of habit. Repetition has a mighty influence upon all; every impression upon the mind is strengthened by being repeated; thus it gains the force of a law, a rule. Upon a full examination of the force of habit, we learn its power for evil and for good; we see that the understanding or moral self-consciousness, perverted and

misguided from youth by the habitual preponderance of sensuality, takes a false direction toward sensual pleasure, earthly possession, and the specious goods of life, and places in these the aim and destiny of man; that, placed in chains from the very beginning, it cannot extricate itself from the close, damp sphere of sensual lust, nor find the way to the free path of moral, spiritual endeavor. We see, on the contrary, how necessary and wholesome to the education of the young citizen of the world, is the influence of habit regulated by free understanding, and that at the outset we must all be educated by habit, in order to free ourselves from sensual allurements and desires, and to attain our independent self. But the influence of habit goes still further than the relation of the will to sensual impulse: the manifestations of our intellectual nature are controlled by habit for the good of man, if the free understanding exerts its influence, and to his corruption, if he surrenders himself to sluggish routine. In their modes of culture, in their professional habits, and their tastes and manners, many men are the plodding slaves of routine; and they thus by habit fetter and degrade the instinctive desire of perfection. Even the moral sentiment is not exempt from this slavery; and, in views of political, social, and religious duty, individuals and communities sacrifice to precedent and tradition the free exercise of their own reason and conscience.

We now turn from this view of the various influences of habit upon the moral formation of man, and will consider the third step of the culture of the understanding in its relation to the will, which is that of freedom. Freedom of the understanding presupposes

freedom of will. The will is free, when, not deafened and surprised by sensuality; not bound by the fetters of habit, strong and powerful, it decides for that which the love of perfection and morality desire, and complies with sensual impulses only when these are not opposed to higher motives. It maintains its independence in the conflict of motives, in the first pressure of excitement, in the storm of passion, and stands firmly, although the feelings are moved and shaken; it also resists the ebullitions of spiritual zeal, and is determined as little by the madness of enthusiasm, as by the intoxication of the senses. With its aid, and, in return, giving it support, the moral consciousness, or the understanding, is formed into clear discretion. The will directs attention to the better demands of the heart, and thereby confirms their importance, so that the understanding regards them with calmness, takes them into the series of its conceptions, and forms for itself a well-regulated whole of the moral law, which it calls forth again in cases of mental emotion, and constitutes the rule of judgment. Alike in the decisions of the will and in the self-knowledge of the understanding, all, as we have seen, depends upon the volition, in which the active force is actually shown. Every expression of volition implies a certain degree of freedom; but only when it decides according to the eternal, immutable law of the true and good, does it deserve the name of freedom. Wilfulness may, indeed, break away from this eternal law; it may err, and is properly the mother of all error and perversity, as well in act as in thought. The understanding, in the exercise of its freedom, may go astray, in the first place, by ministering

to sensual impulse; in the second place, by exercising the desire of perfection or accomplishment in an improper, onesided, passionate manner. But the third kind of aberration is worst of all—when the understanding, in the exercise of its freedom of will, misapprehends even the laws of the moral sentiment, and devises for itself arbitrary duties, of which the law of God knows nothing.

We may comprehend all that appertains to these last errors of moral understanding, under the name of arbitrary worship of God, since the delusions of superstition unite with those of the moral view of life. The realm of religious error is immeasurable; and its arbitrary code comprises an infinite variety of perversions, to-recount all of which would be the less proper, since habit and the misapprehension of ancient traditions have contributed much to their origin. Among the Oriental nations, I will only mention the human sacrifices, which were common among the Canaanites. What a delusion, to think that the Deity could be propitiated, and country saved, in this way! And the only wholesome fruit, which such a sacrifice could bear, was the communication of encouragement and hope to a superstitious people under misfortune, and of confirmed energy in public endeavor.

If we turn away from those gloomy ages, in which the human mind was led by dark intimations, and haunted by the bugbears of superstition, to the land where the sense of freedom burst forth in youthful freshness under the awakening light of science, we find lamentable errors still existing. Socrates gave the philosophy of the Greeks a wholesome direction towards

moral consciousness, and it was transferred by him from the realm of nature to active life. But, although he recognized as no philosopher had done before him the destiny of man, which he placed in true wisdom and virtue, his scholars could not all keep to his point of view. Aristippus placed the supreme good in pleasure, and erred fatally by taking no account of the moral instinct. The rigid, proud Antisthenes took the opposite path, which indeed justly places the chief good of man in virtue, but erroneously makes its essence to consist in the deprivation of all comforts and enjoyments,—in the utmost simplicity and freedom from desire,—and carries the gloomy austerity of asceticism as far as to contempt of all refined manners and decorum, and even despises science and mental culture. Diogenes went still further in this asceticism, and, on account of his dog-like mode of life, called himself a dog, and carried his simplicity almost to brutal coarseness.

The tendency to sacrifice all physical pleasure and natural instincts to rigid obedience to imagined duty, and to withdraw from active life, is very old, and has its origin in that Oriental philosophy which placed all sin in the body and the material world. This tendency appeared signally in those Jews in Egypt, who were called Therapeutæ in the Greek tongue, that is, physicians—since their aim was to cure the soul of its diseases. The error of these singular beings consisted, in the first place, in confounding retirement and devotion, which are the preparation and means of virtue, with virtue itself, and losing the latter for the former; in the second place, in carrying retirement

and renunciation to extremes, and in not merely controlling, but suppressing, sensual impulse, which is the instrument of action, whilst they labored under the delusion that the source of evil lay in the senses; thirdly, in their giving up, with sensual, worldly love, human love also, love for human perfection, and active zeal for goodness.

This dark cloud of superstition and error was dispelled by the rising of the sun of truth. Christ came forth with the doctrine of eternal truth, with the light of divine understanding, and the power of true freedom, by which he broke the power of the flesh. He would, indeed, lead the mind of man from an earthly to a heavenly direction, and destroy the sway of sensuality: all should strive for the kingdom of God, and the righteousness which is pleasing to God, and should regard all else as non-essential. But no enjoyment, against which the law did not speak, was held impure by him: evil, said he, springs not from unclean food, but from the heart or will; the heart should be kept pure, not the dish; and there should be no rigid anxiety in regard to merely external purity. Taking upon himself flesh and blood, the Son of God consecrated the human body, and redeemed it and its instincts from the curses of rigid superstition. Yet the ancient superstition was not utterly destroyed; for we find evident allusions to it in the writings of Paul, especially in his condemnation of those false teachers, who were so over-anxious in respect to meats and drinks. After the apostles left the earth, the error under consideration increased in proportion to the decline of the purity and vitality of the Christian spirit. Soon the deserts

of Egypt were filled with solitaries, seeking to propitiate God by tormenting themselves. After the fourth century, the delusion spread, and whole hosts of Christians turned their back upon life, and wandered in the desert. As the number increased, habitations were built for them, and monastic life was established. Soon cloisters were built near cities, and even in cities, and the severity of self-mortification ceased, although from time to time it broke forth again in some new ebullition. Even in the modern age of Catholicism, the spirit of invention has been exercised in ministering to this delusion. The usual consequences of violations of nature have attended such perversions. Nature has had her revenge, not only in the various miseries of rigid monastic life, but also in those abominable vices which have appeared in the cloister, as the reactions of natural instinct against the violations of natural laws. Let us praise the God of truth, that he has led us away from these delusions by the rekindled light of the gospel. In the Evangelical church they can have no firm root. Be it our care to respect all the nobler instincts, which prompted to such acts of self-mortification, whilst we avoid such perversions of their office.

A survey of the infinite labyrinth of human perversity, whose most important windings we have now traced, should give us deep convictions of our own weakness. How feeble is the human will! how easily overcome by sensuality! How weak is the human understanding! how easily deceived by vain show! How manifold are the seductive arts of Sensuality! how cunningly she knows how to vary her part! Even

in the sacred garb of virtue and religion she conceals herself, in order to hide her wolf's form, and to deceive the dull understanding; even in the lofty, blissful feeling of devotion, she mingles the poison of lust, and with her enticing siren song she blends the harmony of sacred, heavenly tones. With longing we turn towards the light of true wisdom, which shows us the way out of this dark night — out of this still more deceptive twilight.

IV. REASON AND WISDOM.

We have now spoken of the way in which the will and moral understanding, or the consciousness of the moral rules of life, may be educated and perverted, and have seen, that not only sensuality and the perverse bias of habit, but even the striving for freedom, may lead man astray, may precipitate him into vice and obliquities, and even make the laws of the moral sense a source of delusion by misapprehension. We see that religious zeal, no less than passion, shatters life; treads under foot the noblest sentiments; originates hatred and enmity; excites persecution, destruction, and bloodshed. The arbitrary worship of God is a source of evil for mankind, no less fruitful than corrupt sensuality and habit; only the former is a single step nearer true moral freedom than the latter.

The perfect, free understanding, which no impassioned desire, no chain of habit, no misapprehension of the instinct of perfection and morality, nor any passionate preponderance of feelings pure and good in

themselves, misguides, hinders, and deludes, in its free self-knowledge and view of life, — which gives hearing and gratification to every instinct of nature in proportion to its due importance, — such an understanding deserves the name of reason. We call the man who lives in such free, intelligent self-consciousness, rational.

The reason is distinguished from the understanding in several particulars. In the first place, the latter is mediate, formed; the former is immediate, natural. The reason lives immediately in men, and belongs to every man who is mentally sane, as a gift of nature. But the understanding is mediate, and first formed by habit, education, and other incitements and influences of culture. The understanding is the conscious, imaged, reflected reason, or the acquired consciousness of ourselves.

A second distinction is, that the reason, in all men not wanting in common nature, is the same; the understanding, on the contrary, is various, and manifests different degrees of culture. In one degree, the understanding is still narrowed down by the senses; in another, it is held under the dominion of habit; in the third, it is in a state of advancing, but not yet complete, freedom; in the fourth, it has fully attained free knowledge of itself and of the outward world.

Now follows the third and chief distinction: the understanding can err, but the reason cannot. The laws of reason are infallible, however manifold may be the errors of the understanding in interpreting these laws. The time was when the two were confounded together, and reason was charged with all the

perversities of the understanding. Luther was very zealous against the employment of the reason in matters of faith; but he meant the understanding, which had been so led astray by the sophistry of schoolmen, and the wilfulness of domineering priests. Reason is indeed finite and limited, because it appears in finite, imperfect creatures; but, in this limitation, it is in a manner receptive of supernatural truth. That perversity of the intellect and will, which we rightly consider original, and denominate original sin, has its seat in the will, which, as we have seen, gives way to the influence of sensuality, and, by its perverse direction, also perverts the understanding. Reason is in itself innocent as nature; and only by the influence which perversion and corruption stamp upon nature — so that, in our present state, this no longer appears pure, as it came from the Creator's hand — reason becomes a sharer in the perversion of the will and understanding.

If it be asked, What is reason? we reply, that, in a general sense, it is the whole mental life of man, with the laws stamped upon it by nature, and developing and forming itself in accordance with these. In a more narrow sense, we understand by reason the immediate knowledge or intuition of man. Its office is partly sensuous and external, partly inward and spiritual. By the first, by means of the senses, we recognize the existence of the outward world, with its laws, in time and space; by the second, we become aware of the spiritual and supernatural world, which is related to our own mind, and of its laws: both together constitute the revelation of God in nature. With the inner and outer instruments of our mind, with our

senses and understanding, with which we recognize things, and their laws, and ourselves, we properly apprehend only what God reveals to us in his creation; and it is a self-deception, if we deem ourselves independent in this knowledge. This apprehension is the first and last source of all truth, from which the child receives his first intelligence and mental nutriment; from which the mature, thinking man derives all fresh influences and revelations; and from which the aged, who are satiated with all human knowledge, with longing heart, draw anticipations of eternity. All which the understanding perceives comes from the reason. The understanding is in itself empty, a mere observer and shaper; it first receives the material to be shaped from the reason; it cannot perceive nor shape what nature and the mind do not present. The whole edifice of natural science consists of the substance of experience, which is transmitted to us from the senses; and the understanding has only stamped upon this substance the seal of legitimate unity, and made it the object of significant perception. The same is the case with the edifice of science, which has for its object the nature and laws of the mind. The understanding in this has done nothing but observe the mind in its inward manifestation and activity, and has reduced its laws to a connected system. The perception of the laws by which we conceive and think of the world without us, and by which we become conscious of mental life, constitutes what we denominate truth. All truth lies immediately in the reason, and the understanding recognizes it first mediately through the forms of conception and thought. But the perception of

truth is indeed but a matter of the understanding; in the reason its substance lies, and the understanding forms from it an edifice of conscious knowledge.

To the self-knowledge of the mind belongs also the perception of the laws of conduct—the moral laws. These, as God has impressed them upon our nature, lie in the reason. As matter obeys the laws of gravitation, and expresses the force of attraction, so reason has existence with immutable laws. It apprehends them as a divine revelation, and obeys them with child-like fidelity. It receives them with the heart, from which the instincts spring. The heart is excitable partly from the senses, and directed outwardly like the senses, which bring to it external impulses; partly it is directed according to the eternal, immutable essence of the mind, as there is within us an immediate perception of our eternal, spiritual being. In these emotions of the heart, Reason is infallible; she apprehends nothing but the laws of nature and of the spirit; the sensuous faculty feels as it should according to the laws of sensation; the spiritual instinct of the heart feels as it should according to its laws: here is no error, no deceit, no false direction. The understanding should observe, recognize, understand these laws. But this it is which goes astray in its judgments, since it allows itself to be confused and misled by sensuality, and flatters and indulges it in return. The understanding and the will err and sin, by being untrue to the reason. The just perception of the moral laws can take place only through the understanding, which brings every thing to our consciousness; but, independent of this, they lie in the reason.

Whenever the understanding of man justly recognizes the truth, as it lies in the reason, we say he thinks rationally, he has reason. We mean by this, that the reason which he possesses has in him attained consciousness by means of correct understanding. The life of men is rational, when they live according to the universally-binding laws of reason; a civil constitution is rational, when the eternal, universal laws of justice are expressed and realized in it; education is rational, when it is conducted according to the true laws of human culture.

It is self-evident, that a moral view of life can be rational only when the understanding, free from the power of sensuality and habit, and from self-will, brings to consciousness the true moral laws. If it be asked why we attach such a value to the freedom of the will and the understanding as to place moral perfection therein—we reply, that the understanding only by means of freedom can recognize the true moral laws, and thus the will can follow them. If it be said, however, that moral truth can be learned by human teaching, or from divine revelation, and that it is enough for men to receive it by instruction, and by force and habit to be brought to live according to it—we reply, that all acts performed from deference to the letter, without free, vital sympathy with the spirit of duty, are not moral, but merely legal.

Properly, all true life consists in freedom, even the life of corporeal nature; since we call that only living, which, with a certain measure of power, works and is developed from within outward. The plant has a certain degree of life, since, with organic force, it appro-

priates to itself, and forms according to its inner laws, the surrounding matter of the earth, air, and water. And, in as far as this organic life is free, it is spirit. It is a feeble manifestation of spirit, since its power is yet wholly involved in the necessary mechanism of the material world; but still it is a manifestation of spirit. All is made by the word of the Lord, and proceeded from the breath of his mouth. The vital stream of creative, active spirit pervades all nature; and all which is, is through its almighty power. But, in the human mind, the spirit diffused through all nature has, as it were, found itself; since it becomes conscious of itself in knowledge, and decides itself in its conduct. Free self-determination is the high prerogative of man, and to make himself more perfect is the end of his culture. It is this, also, which Christianity wishes; this is the signification of Christian redemption. Loosed from the fetters of sensuality, men should live free in the spirit. "Where the Spirit of the Lord is, there is liberty."

Wherever liberty is cramped, there religion languishes. The time was, when the great mass of Christians, exempted from all free thought and inquiry, resigned themselves solely to the declarations of the priesthood regarding Christian truth. But what was the consequence of this unconditional, passive obedience? The free spirit retired from the church, arbitrary enactments took the place of true moral laws, sanctimoniousness and hypocrisy the place of true, vital morality. No knowledge can be received without a free spirit, least of all that which is of a moral nature; however definitely it may be stated in propositions and

words, it will still be misunderstood, if independent activity of mind is wanting. The laws of moral duty can neither be applied to the manifold and ever-changing relations of life in theory, nor carried out into real action, without free, rational judgment, and vital moral sentiment. Without living freedom of soul, man is nothing; in vain is all his knowledge, culture, action, and endeavor, without the force which wells forth invincible from within, which opens new paths, calls forth new institutions, and even by their destruction exercises its creative power. Let no one rob himself of faith in freedom. Losing faith in this, he at the same time loses its power, and with this all the energy of life, and renounces the dignity of a man.

The rational man, become master of his moral freedom, will, upon his point of view, in his sphere, live according to correct laws, cheerfully enjoy life, be zealously studious of his culture, and, with firm, free will, serve justice and virtue. But, more or less cramped in his efforts, as most men are in their circumstances, he may not comprehend humanity in its full compass and full depth, nor gain a comprehensive view of life. This is reserved for the wise man only. We now rise to the highest degree of the development of moral perception, which is Wisdom.

Common usage has applied this word to designate the highest degree, and, as it were, the inmost sanctuary, of knowledge. We do not call the scholar, who has gathered together a mass of information, wise, since his knowledge is merely a work of memory. Nor do we call the thinker wise, who, indeed, with

active force of mind, penetrates the mysteries of nature, illustrates the connection of natural phenomena and of historical events, and enlarges the boundaries of human knowledge, but is, in other respects, one-sided, cold, and uncultivated, and can give no instruction nor advice for the guidance and culture of human life. Even he does not deserve the name of a wise man, who institutes acute and intellectual investigations into the nature of the human mind, and also reflects upon the moral laws, if his science does not stand in harmony with life, and is not confirmed by his own disposition and conduct. Many have given us systems of moral science without deserving the name of wise men, because their doctrine was not the true wisdom of life. They, perhaps with acuteness, displayed one side of life, or presented certain views which attract and dazzle; but the whole of human life they do not comprehend, and do not give the true, all-sided explanation. By an abuse of the term, the epithet of wise is often applied to many princes, because they conduct themselves with prudence in difficult emergencies, and, in spite of all obstacles, know how to carry through their plans. Frederick the Second, of Prussia, appears to deserve the name of wise, because he provided for the advancement of the prosperity, industry, and mental culture of his people, and maintained freedom of thought. But, in the first place, he was not just, as the conquest of Silesia and the partition of Poland prove; and there can be no wisdom apart from justice. In the second place, he knew not the highest ends of human life, and the highest problems of government, since the importance of re-

ligion was a secret to him, and he was a stranger to the genius, language, and culture of his people: hence he could not do, for the advancement of the latter, wholly what a wise prince should do. His first and highest aim was to enlarge and to maintain the dominion of himself and family. But this aim is not that of a wise man, since it is entirely selfish. He who would deserve the name of wise, must value and seek only what has true worth and utility, and subordinate self to the general good; he should not seek to rule for the sake of ruling, but in order to bless the people, and guide them to improvement.

Wisdom is often confounded with prudence. Frederick was prudent in the extreme; prudent in the field and the cabinet. He was provident, and anticipated the plans of the enemy. He seized the right moment for action, made the best use of the means at his command, and knew how to devise new means, if those at hand were exhausted. He hit upon new modes of warfare, and boldly overstepped its existing limits; he was inexhaustible in stratagems. In the administration of a country naturally poor, and exhausted by war, he achieved wonders by method and frugality. He made himself master of European policy, and directed it according to his own views; and it might indeed be said, that, without his will, not a cannon could be fired in Europe. No prince, with means proportionately so small, has achieved so much; and, on account of the great power of mind which he displayed, he may indeed be called great. But the name of a wise man he does not, at least wholly, deserve.

He was indeed a philosopher and scholar; and it sure-

ly redounds to his honor, that he set value upon mental culture, was studious of it in himself, and provided for the advancement of the sciences in his kingdom. But the most equitable judge will not assign him a very high rank as a thinker, nor place his culture higher than the prevalent French culture of the period, which was lacking in depth and moral earnestness. A philosophy without faith and fervent sentiment deserves not the high name of wisdom.

Solomon, king of Israel, has borne for thousands of years the undisputed name of a wise man; and, in fact, if we look to the wise sayings which bear his name, — in which not only wisdom is praised and enjoined, but so many wise rules of life are given, the following of which must lead to virtue, religion, and happiness, and in which a treasury of experience of life and observation of man is contained, — then he deserves the name in a high degree. Although the morality of these proverbs does not always comprise the highest motives; although it often appeals to the motive of selfishness and care for personal advantage, and does not altogether reach the height of Christian morality; — we must consider the circumstances and spirit of the age, and remember that human wisdom has its limits. These proverbs contain, for that age, the highest wisdom; and that is enough. Always in them the true, supreme aim of life, justice and virtue, is recognized; a comprehensive and clear view of life is shown, according to the point of view of the age. But, as a prince and man, Solomon does not deserve the name of wise; for he oppressed his people by intolerable burdens, abandoned himself to voluptuousness, and, seduced by

strange women, fell away from the worship of the true God.

The oracle at Delphi acknowledged Socrates to be the wisest of the Greeks; and, in fact, if ever a man deserved the name of wise, it was Socrates. He was no thinker trained in the schools, and has left for us no system of science, fully developed and matured in all its parts, and particularly defined; for we do not possess any thing written by him. Since science has so very far advanced, we can point out in him many errors and obscurities; indeed, he appears not to have been wholly purified from the superstition of polytheism. Nor was he a great natural philosopher and mathematician, but rather sought to lead science away from such objects, and to direct it to the wisdom of life. But the fact, that he devoted himself to this with all the love of a pure heart, and labored without selfishness and ambition for the moral improvement of his contemporaries; that he recognized the essential truths of wisdom; that he found in it and in virtue the highest goods of life; and that, although he was not able to unfold the moral code with the clearness and completeness in which it now appears, yet he had within himself the presentiment of a perfect virtue, and inculcated the fear of God, justice, temperance, and all the cardinal virtues; that he lived as he taught; that by control he ennobled his passionate nature, by the expression of inward sweetness beautified the uncomeliness of his countenance, and by self-knowledge gained clear understanding and mastery of himself; that he, in obedience to the laws of his country, as a martyr to truth, with dignity and composure drank the cup of poison; that with his knowl-

edge he united the pure love of truth with his wisdom, virtue, and piety; — this constitutes him a true sage.

Wisdom is necessarily attended by a good moral disposition; decided direction towards morality. Intelligence does not allow of a separation from wisdom: the wise man must see clearly, know the world and life, and penetrate into the eternal laws of truth. He must distinguish the show from the substance; in the midst of the perishable recognize the eternal and immutable, separate the casual from the necessary. He may investigate the laws of nature less deeply than those of the mind, since without knowledge of the latter he cannot attain self-knowledge, for self-knowledge is the key to the shrine of wisdom. The wise man must also have prudence, knowledge of the world and of mankind; he must perceive what men are, in order to learn what they ought to be; and he must know how they are to be treated, in order to learn how they may be made better. In short, he must not only know the ends, but also the means which lead to them. For wisdom in itself consists in the complete and profound knowledge of the ends and laws of human life, or of moral truth. In the wise, all knowledge has a moral direction, and is thereby consecrated and sanctified.

Self-knowledge, we said, is the key to wisdom. Therefore Socrates was a wise man truly, because he chose for his motto the proverb, "Know thyself." All knowledge springs from self-knowledge, and the instrument of all the sciences, logic, is nothing more than knowledge of the laws of thought. Only when we know what is truth for the human mind, and according to what laws it is to be found, can we find it. Self-knowl-

edge, knowledge of the necessary, intuitive forms of the mind, is the grand science; it teaches us how we must conceive of the forms and relations of things according to immutable rules. It is the whole of philosophy; it teaches us the necessary laws, by which we have to think of the universe as a whole and a unity. The experimental and historical sciences, indeed, borrow their material from without; but the intellectual form to which we reduce them, the connection and unity in which we embrace them, originate in our mind, and we understand all external phenomena only when we transform them into our own inward property. We understand a book only when we make it, as it were, our own work, separate it into its constituent parts, and unite them again—when we enter into the mind of the author, and place ourselves in mental reciprocity with him.

We are fully acquainted with a man only when we delineate his mental image upon our own mind, compare his mode of thinking and feeling with our own, and have learned to think and feel with him. All this is done by the application of self-knowledge; he who does not understand himself, cannot understand any thing outside of him.

But self-knowledge is indispensably necessary for the knowledge of the moral laws of man. It is impossible, in any case, to understand a moral truth, without bearing it in ourselves. A man who has no love nor respect for any thing, or—since this is impossible—whose heart is corrupt, and no longer capable of a pure love and respect, will not be able to have a true conception of it. The distinction between good and evil passes for as little in the conception of the unconscien-

tious man as in his life. Virtue itself rests upon self-knowledge. What is conscience, whose voice the virtuous man obeys, other than self-knowledge? and how can he do his duty without knowing this? But can he know this, unless he knows himself, and his own heart? Duty may, indeed, be first taught him from the gospel; yet this is done only by awakening his moral sense or his conscience; and he must apprehend the divine instruction in his soul, and make it his own, or, inoperative upon him, it passes away.

But this self-knowledge can be efficacious only through a good will, since the understanding, in its voluntary direction, is guided by the will, and it depends upon the latter whether the former shall recognize and understand the laws stamped upon the inner nature, and whether it shall recognize and understand them rightly. Hence no one can be wise without being at the same time virtuous; and wisdom cannot be acquired, unless it is at the same time actively tried and exercised. There is a mysterious reciprocal relation between wisdom and virtue; the one promotes the other, and one is based upon the other: good will is indeed the first thing, and the source of all; but the wiser one is, the more virtuous will he also be; without comprehensive, clear intellect, the moral life of man will lack grandeur of direction. Intellect and will, truth and goodness, unite in the wise man to accomplish the perfection of moral development.

Would that I could portray the ideal of the wise man in strong, grand traits, worthy his elevation and greatness, and, at the same time, with the gentle power of sweetness and amiability which belongs to him! Would

that I could open the view into his lofty, clear mind, into his large, pure heart, and show how life, like a grand landscape, which is viewed from a mountain, lies before him in comprehensive, sunny prospect, with all its varied paths, — with gentle, lovely vales, where quiet shepherds have settled, — with tumultuous, bustling cities, in which manifold business throngs, — with the great highways, which connect the people with each other; how nothing appears strange and insignificant to him, and he accepts and values every thing in its own place; how he contemplates with kindly regard the playing child, the striving youth, the struggling man, the hoary sage, and assigns to each his place in life; how he has sympathy with the gladsome animal spirits of youth, and the earnest striving and judgment of age; how he values and honors, each according to its proportion, the industry of the quiet citizen, the rational activity of the official, the ready courage of the warrior, the calm reflection of the scholar, the religious contemplation of the clergyman, the shaping power of the artist, the inspiration of the poet, and recognizes and vindicates every good faculty and gift; how, with his clear mind, he is able to remove every discord of life, every entanglement and misunderstanding, and to bring every jarring note into accordance with the universal harmony; how his heart beats for all that is great and sublime, and, at the same time, for all that is fair and lovely; how the trumpet of war, the flute of the shepherd, and the organ notes of sacred devotion, touch kindred chords in his own bosom; how he takes part in the cheerful throng of the multitude, and, also, as holy priest, cherishes the flames of inspiration and devotion

upon the altar of his heart; and how, discharging his duty, a cheerful citizen of the earth, satisfied with his lot, and filling the sphere allotted to him, he longingly lifts his gaze up to the everlasting home! Could I present this picture truly, vitally, strikingly, then I should solve a great problem, and give utterance to what has filled and moved my mind.

But if I can succeed at all in this, it can be only by gradual development. Gradually I must unfold to your eyes the wise man's plan of life, and from separate traits compose the whole picture. Science cannot, like art, crowd the whole fulness of ideas into a single figure, which, with instantaneous power of representation, seizes upon the heart and mind, and excites its inmost depths. It has not at its command the glow and brilliancy of coloring, nor the marvellous power of tones; it may not, with the poet, trust to the wings of imagination; but it must quietly, discreetly, and steadily wend its way, and guide the thinking mind, by the thread of ideas, to the goal of truth. But it may turn to the heart, and appeal to its inmost, holiest feelings; to the heart it should appeal, since only in harmony with the heart can the mind comprehend the highest, and penetrate the sacred deep. Would that I could awaken in your minds and hearts the lofty thought, the sublime sentiment, in which the idea of wisdom consists! As every thing great is extremely simple, so also is wisdom. However much may be said upon it, all things return to a single one; we must contemplate the different sides, but all converge in a centre; all the richness of life, with its tendencies and efforts, enters into the life-plan of the wise man; and

yet there is but one law of life, one direction, in which all unites. Should I succeed in making this one thought clear, in awakening this single feeling, then should I properly have done more than poets and artists have been able to do by their creations. In this elementary thought and elementary feeling a creative power lies hid; all which human life has of grand, majestic, beautiful, is enfolded within it, as in a germ. To him who bears within himself this thought and this feeling, all the mysteries and wonders of the world reveal themselves; all buds spring forth before him, and display their fulness of beauty; all mists fall away from his consecrated vision, and the world stands in sunshine before him; all fragmentary and distorted features are arranged into a living form of beauty; all discordant notes melt into wonderful harmony. As the creative fiat called forth from dark chaos the radiant order of the world; the primeval waters separated themselves; heaven, with its lights, stretched itself over the earth, clothed as it was in plants and flowers, and peopled with living creatures; and, at last, man appeared, the lord of creation, the image of God;—so the wise man, communing with God, and godlike by his understanding of the divine law, possesses the power to create anew, with the free spirit of divine wisdom, the world, so misunderstood by man, and life, so dismembered and distorted by errors—to behold, with the open vision of a seer, the eternal harmony and beauty of creation—to interpret all enigmas—to remove all perplexity. If artist and poet present single traits of sublimity and beauty, the wise man is the poet, who forms in himself, with comprehensive mind, the

infinite figure of the universe, and carries within himself all the archetypes of beauty. He stands at the fountain from which all spiritual life flows, and quaffs the drink of immortality, eternal youth and beauty.

III. MORAL VIEW OF LIFE.

We have been occupied with the consideration of the moral nature of man, his instincts, his will, and his moral consciousness, and also the different degrees and directions of his moral culture. It is now time to unite all our results into a whole, and, leaving behind every distorted trait, to present a sound, harmonious plan of life, which is raised above all the perversities, errors, and narrowness of the vicious, the foolish, and the half-cultivated, and recognizes clearly and earnestly the way to virtue and perfection.

The great principle which we adopt as the centre of our view of life, has already been indicated. We place the immediate aim of life not in happiness, whether individual or general, nor in utility, nor in obedience merely to what the past experience of mankind has declared to be right. Happiness and utility are vague words; and, if we interpret them in their highest sense, we shall, by such interpretation, imply the existence of aims higher than they: the experience of mankind is too indefinite a thing to be made the guiding principle of life. Nor are we content with resting in the love of perfection, as the great aim of life, since the question immediately presents itself,

What is perfection? and this question obliges us to seek in our nature a law, which must control all our efforts for improvement. Nor are we content with taking the categorical imperative of Kant as the ultimate aim, — “So act, that the law of thy conduct may become the universal law for all rational beings.” This principle, indeed, implies the great idea of duty; but it is in itself nothing but the empty rule of legality. It is very true, that we ought to act as rational beings, according to a universal law; but the question is, Wherein does this law consist? This principle declares that we are bound to do our duty, but does not declare in what our duty consists. The Kantian doctrine leaves the heart cold; and has tended to diffuse a narrow, subtilizing, anxious view of life. It has made many men coldly conscientious, and tended to rob existence of all energy and joy. The categorical imperative has, like a ghost, haunted men at every step in their anxious inquiries into duty. From the pulpit it has driven away all the warmth of faith and love, and enshrined in its place a cold and critical morality. Yet we must not speak slightly of the great principle of Kant, for it implies the great idea of duty. The Kantian rule of life is sufficient, if we can only give it an aim and object. This aim and object we place in the true life of man. To act out the true dignity of human nature is the great aim of life. Thus amended, the categorical imperative stands thus: “You should respect the dignity of man from pure respect for it in itself.”

INTRODUCTION.

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I. WISDOM; OR, THE AIMS OF LIFE.

The great aim of existence is true life — a life in accordance with the true dignity of man. Let our main principle, therefore, which unites in itself all the aims of man, be — Life; and let the all-embracing law, from which all laws may be derived, be — Live, live in order to live, from pure respect and love for life.

It cannot be objected to us, that we do no better than other moralists, and place an empty word at the head of our system. Life is no empty notion, but the reality of realities. He who truly lives, knows and feels more or less clearly what life is; and even those, who consider life merely from a low, sensual point of view, have a truth mingled with their error, since sensual happiness is part of life. Biblical morality sets forth the idea of life as the highest principle, and the supreme aim: Christ is the Life, since he has shown us the way of true salvation; wisdom, virtue, piety, and blessedness.

It is the wise man's aim to live truly, to see and to act out the true dignity of his nature, and to respect that dignity in his fellow-men. Respect for true human worth in himself and others, vital love of true man, is the central principle of his view of life.

Animated by this principle, he seeks and enjoys all the outward goods of existence, and makes the demands and satisfaction of the sensual impulses minister to the true aims of his being. Freed from the bonds of selfishness, and possessed of the feeling of pure humanity, he views sensuous life, and all that appertains to human

enjoyment, in a higher significance; and, although little of earthly fortune may be granted him, he yet lives, even as a sensuous being, more than the man of pleasure and of selfishness; and even in this case our great principle of life is confirmed. In pleasures outwardly the same, the wise man feels a deeper and more comprehensive life than the sensual man: the one lives in enjoyment merely as an animal; the other, even in his pleasures, feels as man and mind. The one presses only the object of desire to his heart; the other feels the vital emotion and vital joy of his whole nature in every pleasure he enjoys, and his individual life is enlarged into the universal. The one takes enjoyment only alone, or yet selfishly feels the joy of pleasures only in reference to himself; the other takes enjoyment only in sympathy, and thus infinitely multiplies it, and his highest delight is to make others happy. However much the votary of pleasure may heap enjoyments around him, yet he never reaches the joyfulness of him who is glad wherever others are glad, who sympathizes with every pure human pleasure, to whom the whole earth is a garden of delight, to whom all human life belongs, and who, in every jubilee, in every glad thanksgiving which ascends to Heaven, joins with cheerful heart.

If in sensuous life the wise man has found the radiant point of true life, how much more will the remainder of existence and effort—that which approaches nearer the spiritual centre of his being—be glorified by higher light! In endeavors for the perfection and development of the powers of his nature, he will see before him pure humanity, less veiled in earth-

ly matter. As, in sensuous life, — in which, however, selfish narrowness most prevails, — he seeks not himself, but humanity, so, in his striving for perfection, he will not seek to glorify the narrow self of selfishness, but that which is purely human in himself — the life of pure humanity; he will not serve himself alone, but his brethren also. With this high aim, he will strive to cultivate all his physical, moral, intellectual, and active powers, and to be a true man in the full perfection of human nature, and in all the relations of human life, whether professional, domestic, social, civil, or religious.

His final aim will be to give harmonious unity to his nature, by regulating all its impulses in accordance with the rule of true temperance, and, in all cases of conflict between the lower and higher instincts, subjecting and sacrificing all the demands of lower instinct to regard for true moral dignity. In order to produce real harmony and unity of soul, he must attain true freedom of mind from the thralldom of tumultuous lusts and passions; he must have a vital sense of the immortality of the soul, of the eternity of the purely spiritual nature; he must enshrine God within the soul, and to him refer every thing in life. This is the highest and holiest point of his view of life.

Piety completes the consecration of the truly wise man. Thus all that he respects, loves, and values, — all that he strives after, does, and enjoys, — unites at last in the holy feeling of devotion to God; all the movements, melodies, and tones of his life, flow together into the key-note of the divine will; all earthly

colors lose themselves in the pure light which irradiates the throne of the Eternal.

II. PRUDENCE; OR, THE MEANS OF LIFE.

Thus far we have been busied with considering the aims of human life; for which end we first inquired into the instincts of our moral nature, then illustrated the errors and perversities which men incur in the interpretation and application of them, and, lastly, set forth the wise man's view of life, which recognizes all the aims of human existence according to their mutual relation and worth—rises to pure, enlarged love of humanity and its true welfare.

But, with the knowledge of aims, the moral life is not yet complete; the knowledge and use of means belong to it. To seek and to apply the means to these aims prescribed by wisdom, is the office of prudence. Both wisdom and prudence appertain to the human understanding as the voluntary consciousness, but differ in their functions. Prudence teaches how man can attain that which wisdom declares to be duty.

In order that prudence may outwardly realize the aims of life by appropriate means, science and skill are requisite;—the science of nature and of history, and the science of self, or self-knowledge; skill, or the judicious use of means in the performance of what we undertake.

Thus we have found a new, large, and important province of human conduct, in which prudence rules.

Wisdom is the queen of life; she directs the will of man to the true goods and aims, and bids him strive for them. Since the highest aims of life belong to the spiritual kingdom, and lie beyond us in eternity, Wisdom lifts aloft the inspired, yearning gaze, and, although walking upon the earth, studies after that which is on high. Prudence stands steadfast and secure upon the earth, where is her proper home, and looks around with sharp sight; but she waits obediently the beck of Wisdom, who dictates to her what she should form and make. Wisdom plans the temple of truth, justice, and beauty; Prudence executes her commands.

Prudence employs the understanding and the active force; and its acts may be considered as resolves, carried out into deeds. What, therefore, has been said of the coöperation of understanding and will in regard to volition, applies also to prudence.

The functions of Prudence, in providing means for the aims of Wisdom, are, in the main, three, corresponding with the three main instincts. In the first place, Prudence has to provide for the sensual wants of man; secondly, she must minister to the striving after perfection and mental culture; thirdly, she must realize the aims of the moral sentiment, and establish the ordinances and laws of justice in human life. These three functions are intimately connected, and neither can be performed apart from the other.

In contemplating these three functions, we may take two paths: one is that of philosophical, abstract thought, which follows the order of the three instincts; the other is that of historical experience, in which that order is not observed, but all three instincts are con-

sidered at once. The latter way reveals to us the history of human discovery, enterprise, and achievement; the former lays before us a plan of the regular division of labor, and shows three great professional orders, corresponding to the three great instincts of man. Those who provide for the wants of the senses are called the nourishing or productive class: those who maintain right from the attacks of violence are called the protective class, like the civil and military orders: they who are engaged in art, science, religious instruction, are called the teaching or learned class; and it is their high office to realize in society the ideas of truth, beauty, goodness.

The human understanding, as operative in the form of prudence, passes through the several steps enumerated in the description of the progressive culture of the understanding in the form of moral consciousness. In the first step of its progress, prudence is confined to the sensual impulse; in the second, it is guided by habit or routine; in the third, it has attained freedom, and is lifted above the tyranny of the senses and the slavery of routine, and then is fully able to realize in actual life the high aims of free moral consciousness, or wisdom.

III. WISDOM AND PRUDENCE COMBINED; OR, SURVEY OF THE DUTIES OF LIFE.

In the doctrine of wisdom and prudence lies, properly, all that belongs to the laws of human conduct, and which constitutes the true moral life. If man acts

wisely and prudently, then he does all that he ought to do—he lives, in the true sense of the word. It only remains for us to bring together and properly arrange the results attained by our inquiries into the aims and ends of life, in order, as it were, to view the whole at a glance, and to present a connected view of human duty. At present, we will merely indicate the foundation of the science of duty, upon which we shall hereafter build the edifice of particular duties, or practical morality, in the several relations of life.

Now, what are the duties of men? That to which all may and must be referred, is the sense of human dignity, regard for the true aims of human life, which alone lie within the true dignity of man. This feeling we may designate true, pure love of man; but, since it is also united with the thought of eternity, and the kingdom and divine will of God, we call it, more comprehensively and distinctively, piety. He who has God before his eyes, and in his heart, and thinks of God in all that he does, will not be in doubt what he has to do; his pious heart will inform him; the feeling of respect and love for humanity, sanctified and purified by love and fear of God, will, like a delicate, well-tuned harp, touched by every pulsation of life, give forth the note which joins in harmony with a whole existence acceptable to God.

But the gaze of the pious man, turned towards heaven, must, at the same time, clearly and steadily recognize the relations of earthly existence; and the understanding must interpret what the sentiment of the heart teaches, and must know how to express it in definite rules. If piety is the main duty of man—if it includes

all of his duties—we are yet justified in asking what are the particular duties which are implied in that main duty, in order that we may be able to recognize, in the various relations of life, decidedly what is to be done.

These particular duties, in the particular relations of life, can only be duties towards the persons with whom we live, and can refer to nothing else than respect for the true dignity of man, and love of all human worth. Now, since human dignity and human worth appear partly in ourselves, partly in others, the main trunk of duty separates into two great branches, which are the duties of justice and honor. Justice is respect for human dignity in others; honor, or pure self-respect, is respect for human dignity in ourselves. The image of God is the same in ourselves as in other persons, and we every where owe it respect.

From these two duties the whole law of duty, in respect to all the instincts of our nature, may be developed, and all the rules of conduct in reference to human culture, social life, political and religious union, the offices of conscience in regard to self and others, may be inferred. As, around the inmost essence,—the immortal soul of man,—the faculties of the mind acted upon by the senses—fancy, feeling, understanding, impulse, will, sense—and then the body, which is connected with outward matter—lie ever as a thick covering; so the duties of honor and justice, which refer to our inmost being, constitute, as it were, the inmost pith and trunk of the moral tree of life, from which the dictates of perfection, of sensual impulse, and of prudence, shoot forth as boughs, twigs, leaves, and blossoms, and draw strength and nutriment. If you

injure the pith and trunk, the tree languishes; if you take off its boughs and twigs, with their leaves and branches, its strength cannot be developed, and its beauty is gone. Life is a whole; the whole is not without its parts, nor the parts without the whole.

LECTURE I.

INTRODUCTION TO PRACTICAL ETHICS, OR THE SCIENCE OF DUTY. ITS RELATION TO GENERAL ETHICS. SURVEY OF ITS EXTENT, AND THE MODE OF TREATING IT.

It is again my happy office, respected hearers, to address you upon the weightiest subjects of life—to speak the word of instruction and exhortation before a circle of hearers, whom neither the calls of profession, nor the vivacity and excitability of youth, but the genuine love of knowledge, the pure taste for higher impulse and culture, have gathered around me; in whom a ripe understanding, formed by individual reflection and exercise, lightens and aids the teacher's task, and meets every hasty suggestion, every hint, with ready foresight; whose open, hearty, tender dispositions, respond to every appeal, every touch of feeling; among whom Imagination herself may spread her bright wings, soar aloft, and bear all with her in her flight. Before a circle which, uniting different sexes, ages, orders of society, presents an image of life itself, and permits and occasions many references such as are needed by one who would speak of human life and its different connections, — I am allowed, and even required, by an honorable and cheering confidence, to bring forward my views of the duties, obligations, and problems of man, in the various conditions of being.

I am to place before the eyes of virtuous, patriotic citizens, — of rational, enlightened statesmen, — the image I bear in my soul of a civil life that is just, peaceful, and elevated by public virtue and enthusiasm, and to assure myself of their attention and sympathy — at least, of their charitable judgment. I am to lay before the eyes of fond fathers and mothers, sons and daughters, husbands and wives, brothers and sisters, kindred, the image of family life pervaded by the breath of love, ennobled and sanctified by virtue and piety. I am to place before men of different callings — before statesmen, scholars, merchants, and men of business — my views of the various professions, the ends which true wisdom attaches to these, the dispositions which the noble, virtuous man exhibits in them. Before an assembly of educated gentlemen and ladies, who, notwithstanding the partially limited circle of life in which they are placed, have never allowed their views to be contracted in respect to the freer and higher department of generous human culture, and whose presence in this place proves their untiring interest in their own culture — before the friends and possessors of all that enlightens and exalts the mind, purifies and ennobles the heart, and imparts to life its brightness, ornament, and nobler joys; — before such, I am to offer a model of spiritual culture; and I trust, that what I feel myself unable adequately to express will be understood through my imperfect suggestions, and, in fruitful minds, will receive form and vitality. I am to speak of all that concerns human life, and am sure of finding attention, interest, and enlarged, independent understanding. Leading you, and led by

you, giving and receiving instruction, I will walk with you through the rich, broad gallery of life; many a familiar object will meet you, many an image of experience will art place before you in sharper outline, in clearer light, and the spirit of beauty will find its own life reflected in the mirror of contemplation. The fairest and grandest forms, the archetypes of the sublime and beautiful, cannot be represented by outlines and colors; they can be seen only by the high imagination of inspired souls; but inspiration kindles inspiration, and a word spoken in genuine consecration, falls like a lightning-flash upon the susceptible mind.

I am, indeed, fully aware of the pleasure of this agreeable vocation — the office which devolves upon me as teacher in such a circle. It is a natural impulse of man to utter himself, to impart that which fills his own breast, and to express his inmost feelings. This impulse is in itself involuntary and undesigning. The joyous man breathes forth his feelings in song, even if none hear him, as the nightingale instinctively pours out her melody. But this tendency to utterance shows itself most strongly in society, and is aided by the effort to excite interest and sympathy in others, to strengthen one's own life by that of others, and to receive again what has been imparted, increased by response and reaction. Thus men impart one to another their feelings, their joy, their sorrow, their fear, their hope, their anxiety, their purposes and plans; they console, soothe, and encourage each other, and separate with lighter hearts after such interviews. In this tendency to utterance and sympathy, there is some compensation for what life lacks in actual reality,

and the reality is enlarged and elevated. Joy is doubled by sympathy; hope is enlivened and exalted; and sorrow is far more easily overcome by condolence with a friend than by silent, lonely struggles. Man rises above the limits of selfish purpose; and aspiration towards the universal and purely human, springs from the tendency to utterance; and this is united with the noble zeal to exalt and enlarge the life of others, to extend truth, to advance virtue and justice, to kindle inspiration. Thus works the teacher and artist. Happy they who follow this calling! Such a one outruns the reality, which, alas! is but too often meagre and unsatisfactory, and leaves the heart cold, or sadly wounds it. He lifts the longing, prophetic spirit above all imperfection and want, into the region of original perfection, towards the lofty, eternal aim, to which the effort of noble men is ever directed; and, leaving all sorrow and mourning behind, joyously spreads his wings in the pure ether, in the brightness of eternal sunlight. Meanwhile another, upon whom an active profession has devolved, is troubled by the burdens and limits of life, which every where oppress and confine him; he struggles and strives, and hardly has he achieved a victory, when the fruits of it are again wrested from his hand; he has a high aim in view, but the way often leads through deceptive clouds, which bewilder him, or through dark abysses, in which he is lost. The former is truly an active man also, since he sows the seed of a fairer future, which soon germinates and shoots up, and joyously expands and blooms. O, what would life be, if this fore-running, soaring, longing, and prophetic spirit were taken away! A prison, into which the light of day

comes not; from which the prospect of the rich, joyous, sunny pictures of the landscape is cut off; in which the prisoner pines both in body and soul, and all the happiness and all the activity of life are poisoned.

This office of the spirit which thus hovers over life, points to the highest aim, and embraces in its purity the True, the Good, the Beautiful, I am now to exhibit to your circle. All that the stricter usages of the schools do not embrace, because these do not enter the rich fields of human life—all that remains excluded from the pulpit, because the purposes of devotion would be destroyed or distracted by the minute consideration of the details of life—I am here allowed to treat, and fully to discuss. I am to speak to you upon all subjects of human life; I am to enter upon all those relations that are worthy of noble men; I am to carry the light of investigation into all departments of public and domestic life; and, again, I am to soar to the Highest, and to trust myself to the wing of devotion. And since I address you, my fellow-citizens, a large part of whom I am so happy as to know, with a part of whom I am intimately acquainted, I can fully speak my mind; freely and frankly I can lay before you my views and convictions, and all the longing and hope of my heart for the improvement of mankind. We can often express to friends our inmost convictions upon subjects that seem of highest import; we may win them to a view and purpose of life in which before we stood alone; we may persuade them to mourn with us over the vices, or rejoice with us over the hopes, of the age;—but, in the pressure of business, in the rush of dissipated social life, the quiet, hallowed hour may not be found;

the heart cannot utter itself; the fire of enthusiasm cannot flame up; the tongue often falters that has begun to speak. Here I speak before friends, and I may speak to you all as to friends; but you expect earnest language, and are prepared for earnest investigation. Here the spirit can freely spread her wings, and soar above all bonds.

To-day, my respected friends, I will acquaint you in general with the subject before me, give you an idea of the science of duty, which I am to lay before you, decide upon its connections with general ethics, take a survey of its extent, and explain the mode of treatment which I shall pursue.

By a short review of the previous course of lectures, we shall reach the idea of the science of duties, which we have already sketched out in general terms. We first considered the impulses of man's moral nature, and inquired what man, on account of his spiritual constitution; loves and esteems, hates and abhors, desires and seeks, avoids and flees. We saw that he fondly embraces and seeks whatever supports, advances, elevates, enlarges his existence, and, on the contrary, repels as hostile whatever harms, destroys, oppresses, limits it. At the same time, we saw that human life unfolds itself in various degrees, partly confined to organization and sensuality, partly in spiritual freedom and independence, but even here attached in part to the unchanging and necessary, in part revealing itself in manifold development as an earthly, mental manifestation. We accordingly distinguish the sensuous impulse, which strives after sensuous, earthly ends and goods; the moral impulse, which maintains the

unchangeable, eternal ends of virtue and piety, and supports the inner worth of man; and the impulse to perfection, which, standing, as it were, between the others, seeks every means to bring the spiritual life to its full, fair, harmonious development, to ennoble man, and beautify his earthly existence. We showed how these various impulses attain to consciousness in man; how often they are half understood, perverted, and wrested from their true nature, whereby all moral distortions, onesidedness, delusions, vices, and follies originate; how, on the contrary, the true wisdom of life allows to every impulse its due, assigns its sphere and limits, brings all into harmony with each other, but yet, with true love and holy reverence, ranks the higher spiritual end supreme, and, although not despising the earth, its charms and goods, considers that which is above, and in the temporal vicissitudes of things, — in the round of want and enjoyment, growth, bloom, and decay, — never loses sight of the chief aim of human destiny. In the wise man's view of life, we gather, as upon the ground-plan of all pure moral doctrine, all the rays of that pure human love, which, free from selfishness, seeks only that which concerns the life of humanity, individually and universally, and filled by which the individual becomes a pattern and representative of universal humanity. The great principle, in which, as in a focus, we comprised all, was the principle of pure life. We considered him to be the wise man, who truly lives, who measures the whole depth and the whole compass of life; we deemed him such, who values the outward, sensuous apparatus of life, as the cheerful friend of innocent, gladsome enjoyment; him,

who loves and pursues enthusiastically every development of spiritual activity, power, and beauty—the eager runner for the prize in the path of every human perfection, the tender guardian of every flower of beauty that blooms in the garden of humanity, and the warm admirer of all human excellence and nobleness; in fine, him, who performs his sacred duty in the inmost sanctuary of life—who, having God before his eyes and in his heart, filled with reverent regard for the image of God in men, and the laws of God's kingdom, prizes the worth of virtue, the peace of a good conscience, as the brightest jewel of life, and for this is prepared to sacrifice all else.

We then went on to the consideration of prudence and its mediating office, and saw that, by knowledge and skill, it helps wisdom gain its ends, and knows how to bring about and realize what the heart desires, and the understanding approves. If, in our plan of the life of the wise man, we considered the mind filled by pure love, as the first principle and germ, we now consider it in its outward manifestation and realization, as if that germ had sent forth a trunk, branches, twigs, leaves, blossoms, and fruits—had vigorously expanded, and filled life. Prudence has to do with the means of moral conduct; it brings the forces of nature to the service of wisdom; it teaches man to rule and to use things; it supports the ordinances and institutions which make social life possible; it prepares expedients, affords supports and aids. And since, upon the whole, it disposes, supports, and facilitates the moral conduct, it is only by its aid that the individual can act upon nature. Since it has introduced language, right, law,

and order, into human society, every man should thank it for his ability to exert a wholesome activity, to express his thoughts and diffuse the truth; defend the cause of the widow and the orphan, and labor for the maintenance of peace. Since we are indebted to it for our convenient dwellings, we of course owe to its influence the fair virtues of hospitality; and if any one, by his own disinterestedness and the generosity of others, erects in the desert a home for the poor pilgrims, and provides it with all needful conveniences,—although the benevolent feeling which prompts the deed belongs to the nobleness of his heart, and the wisdom of his mind,—we are indebted to prudence for the means he employs in the good work, and for the execution of his plan by the suitable use of particulars, and especially for his ability to excite the interest of pious, compassionate hearts.

But here we must especially observe that office of prudence, by which it decides the relations of human intercourse, and thereby the problems and obligations of morality. Let us suppose that two men, who, with perfect maturity of soul, with tender and really noble hearts, had gone forth from their Creator's hand, but yet devoid of all experience and prudence, met together. They would receive each other with mutual love, and would avoid every thing by which either could be disturbed or injured. But, before experience had taught the points of contact between their lives, in which they must meet each other pleasantly or painfully, their intercourse would be wavering and uncertain. If one were a herdsman, and the other a farmer, before the one knew the occupation of the other, it

would be impossible for them not to disturb or perplex each other. But, if they know what agriculture and the care of cattle demand, and both confine themselves to their own sphere, they live near together with mutual benefit; and thus they make a contract, by which they divide between them the land they inhabit, and promise that neither shall intrude upon the other's province. Now their mutual love becomes much more secure, and can be decidedly expressed; and they much more easily avoid annoying each other; they punctually fulfil their mutual obligations; each moves quietly in his own path, and, whenever they meet, they peaceably give way to each other, or kindly hold out the cordial hand.

Until prudence has fixed the relations of human intercourse, the moral laws lie shut up in an indefinite universal feeling. All may be comprehended in the single principle, "Love thy neighbor as thyself." But the question is, How shall I show this love? If I would make a friend a present which shall be at once useful and agreeable to him, I must needs know, in order to serve him, what implement, or book, or whatever article, he lacks. To ascertain this is a problem of prudence — an agreeable task indeed, yet necessary in order to gratify the wish of an affectionate heart. Prudence, in general, must decide particularly how, and by what means, men should manifest their regard for each other; and it makes this decision, by weighing together and balancing the relations in which men stand to each other; the claims they make upon each other; the expectations they raise in each other; the wants of each one, and his ability to satisfy them him-

self, and also serve others; and by deciding the question for each according to his individual circumstances. Hence it is prudence which expands the simple universality of the moral law into individual and manifold applications; it is this which applies the one, self-same feeling of humanity to all the relations of nature.

Hence it is to be considered that wisdom, or the clear and comprehensive consciousness of the moral law, is developed in human life in only the same proportion as prudence, or the knowledge of means; and by this the moral relations are decided. The feeling even of a well-disposed and noble heart wavers, if it cannot adhere to a fixed social state; it fails and falls into the ignoble and coarse, if the social manners are ignoble and coarse. Man is acted upon by society, and must be moulded by its influences. As the taste for the beautiful is established by good models, and the individual seldom rises above the prevalent taste of his nation and age; so the moral sense is pliable, and dependent upon the general culture. For instance, it is a part of the very nature of the love between man and woman, that it leads to marriage, to a life of union, a community of effort, the fairer part of which consists in the education of the young. But marriage is true marriage, and the union sure and inward, only when love is attended by an exclusive, inviolable fidelity. He who is born and brought up among a people with whom polygamy prevails, even if he takes a wife, will think nothing of the duty of being true to her; and if, afterwards, desire for a younger and more beautiful one seizes him, he will deem it no sin to marry her also. The first will, indeed, feel herself injured by

this, but will no more mourn over the loss of her husband's love, than over the loss of some casual, unpledged good, and cannot accuse him of infidelity and wrong. The moral feeling of both parties, in reference to what they have mutually to receive and give, is not yet purely educated and fixed. Christians, on the contrary, who, from childhood, have received into their minds the image of married life hallowed by fidelity, and owe their education to this, will stamp the seal of constancy upon the marriage covenant, and the heart of the man will maintain the obligation against all desires which can entice him to infidelity. But the support of married life, and the origin of its forms and customs, depends upon Prudence, working in the service of Wisdom. She, as giver of laws and former of manners, will by and by remove every thing which opposes the aim of wisdom, and introduce every thing which serves to carry it out. And thus prudence tends to introduce the moral law into the conscience of man, and into social intercourse — to present the image of true morality, ever purer and more tender in noble manners.

The moral laws become duties by the effort of man to apply them in disposition and deed. By the instincts of the heart, by the convictions of the understanding, by the influence of religious, civil, and domestic education, by which the laws of nature and reason are stamped upon the youthful mind with more definite and living expression, man is impelled to conform to those laws, or obligated to obey them. By this obligation, that which was matter of perception and feeling, becomes matter of will and action; and, if the will is

strong and firm in the practice of duty, that which ought to be, and was merely possible, becomes actual; the noble and grand form of virtue now enters into life, which, true to the voice of God in nature and revelation — battling for truth and justice — striving after the eternal goods of the spirit — fulfils the hope and longing of the pious heart, and presents a divine life in earthly realization.

If we consider the moral laws as problems for the active man, or as duties, the science of duty then arises, the main outlines of which have been sketched in the previous course of lectures. We then considered piety as the fountain of all duty — that state of feeling in which the purest and highest moral affections inhere. Two main duties flow from it — justice, or respect for human worth in our neighbors; honor, or respect for human worth in ourselves. This twofold duty of respecting man, may be expressed partly by necessary, though merely prohibitory, precepts; and in part, passing beyond all strictly-defined rules, it is manifested in the broad, unrestricted purposes of the love that strives towards perfection; so that justice passes into benevolence and friendship, while honor is most vividly represented in noble self-respect.

To carry out the consideration of the science of duty, as yet only sketched in general terms, together with the consideration of the disposition of the virtuous man, or the science of virtue, constitutes the subject of the present course of lectures. Our task now is, in part to set forth fully and clearly what has already been indicated, partly to develop general principles into details, and show their closer application to life.

In the first place, we will consider the main duty of piety and the religious life, and show that in this the roots of all morality lie, and that the pious feeling of the devout mind gives the only true consecration to moral affections and deeds. We will then proceed to the development of the two main virtues of justice and honor. But, in order to gain a preliminary idea and survey of this development, and comprehend the connection of particular cases with the universal principle, which is the end of this introduction, we need only refer to what has already been said as to the connection of wisdom and prudence. Duties gradually develop themselves in particulars, since prudence affords means for the ends of wisdom, and fixes the relations of life. Hence the doctrine of special duties is distinguished from that of universal morals by the fact, that it is more closely allied to prudence, and enters more fully into the accommodations and relations of life.

We traced the science of life-wisdom to the great principle of true life. He was deemed the wise man, who, with pure, manly love, embraces the true end, the real purpose, the essential goods and worth, of human life. It is the spirit of life, which, in its broad activity, its manifold strivings,—but, at the same time, in its unchangeable unity and individuality, and in harmonious completeness,—dwells in the mind of the wise man; it is the pure light of heaven that fills and glorifies his soul. To give outward manifestation of this inner light, the wise man, by help of prudence, must shape and govern the outward world according to the archetype within him; with creative energy he must

infuse the spirit of life, which he bears within in all its fulness, into every private relation, every individual case. The sun of the pure spirit must beam forth upon the many-colored, infinite play of this variously-agitated life, and mirror its image in thousand-fold reflections. In this treatise on practical ethics, we do nothing but apply the views and feelings of the wise man, which have already been generally indicated, to the various relations of a life governed and developed by prudence. It is ever one and the same disposition, which, carried out into action, appears in different degrees and applications, just as it is one and the same warmth, which, generated by the sun and earth, pervades with vital energy all that lives, grows, and blossoms, breathes, and moves. Yet the warmth that stimulates the plants is one; that which is concealed in the cold-blooded animals, and, although not sensible to feeling, is yet actual, is another; different still is that which stirs the pulse of the warm-blooded animal, and in warm breath streams from his lungs. The good moral disposition, the spirit of love, is nought but the warmth of the spiritual world, generated by opening our hearts — so stirred by cold, earthly matter — to the light of heaven's eternal sun. It pervades, with sustaining, creative energy, every department of life; it supports and upholds the institutions of civil society, founds the sacred hearth of domestic love, builds the temple of divine worship, plants the orchards and pleasure-gardens of human industry, of nobler spiritual culture, unites men in the trusty league of public spirit and patriotism. It is the same warmth of love, which, with gentle power, draws the child to its mother's breast, and which breaks

out in flaming fires in the enthusiastic lover of his father-land. It binds the loving couple with chains of flowers; it weaves the band of friendship between congenial youths, fastens a great nation to its maternal soil, to the native customs and constitution, to the throne and altar. It is that which gives courage to the advocate of the widow and the orphan to defend their slender patrimony from the grasp of avarice, and which urges the hero to the field of battle, to contend for the glory of his nation. It is the same warmth of love, which inspires the artisan, in his limited sphere, to strive by industry and perseverance to become the guardian of his family, and to maintain a useful position among his fellow-citizens; the same, which leads the mariner to the trackless paths of the ocean, to enlarge the compass of human knowledge, and which kindles the imagination of the artist, until he breathes life into the cold marble, or fills the dull canvass with mind and emotion.

In our general outline of duty, we reached the main points of human obligation, by referring to the relations of life that are established by prudence. In order to make a more decided application of the first duty, justice, we referred to the laws of property and other civil rights, which originated in usage and compact: we will now enter more minutely into these relations, and make more various applications. But the duty and disposition, which make these binding, is the same uniform principle, and the difference is merely external. He who faithfully protects the property of the widow and the orphan, shows the same sense of justice as he who gives the laborer his lawful hire, or conscientiously

pays his just tax to the state. The same sentiment prompts him who gives honest testimony in the court of law, and him who conscientiously fulfils a contract, although the original papers are lost. He is equally a true son of his country, who observes the laws of the state, even those which are not watched over, with him who tramples down kindling treason with brave resolution, and wrests the torch from the hand of the rebel, who would burn to ashes the fabric of civil order, or quenches with his own blood the already kindled flame. The same sentiment inspires the peace-maker, who spares no sacrifice to keep the peace with his neighbor, and the bold warrior, who draws the sword to defend the oppressed. The same thing lies at the foundation of all these offices of duty — respect for human worth, for human right, and for the sacred institutions which have been established for their security. The practice of the duty of justice is nothing but the repeated application of the elementary principle to varying circumstances.

From the imperative, indispensable duty of justice, we shall then proceed to the claims of free love, of benevolence, charity, friendship, conjugal and domestic love, public spirit, patriotism. Here we cannot so well draw the lines of command, because love, beyond the relations of right, must move in the waving lines of freedom; but it is the same stream of moral power and sentiment, which, through the department of positive duty, and through the boundless field of free love, runs on in a thousand arms, brooks, and fountains, and sustains and fertilizes life. The just man, who feels sacred reverence for the true dignity of humanity, will

be at once benevolent and beneficent; his heart will have a response for every one who bears the image of God; he will give aid to the poor man, to whom he owes nothing, as readily as if he were in his debt. He, in whose bosom a living sense of the high worth of man beats, will glow with love and admiration, whenever an example of human loveliness and perfection meets him, and will incline with tender love and friendship towards all that is truly worthy. The man of his word, who abides by what he has promised, will preserve inviolate the covenant of love; deep, firm, and strong in all he undertakes, he will be so in this. The good citizen will also be the good head of the family, and will not only discharge those duties which care for the maintenance of his family requires, but will pour forth the fulness of his love, by every tender care and effort to protect, support, cherish, and educate his children. The true observer of the law will with trusty love embrace his country, to which he owes every thing; he will cling faithfully to its customs and nationality, and regard as his own the public good, upon which his own reposes. And thus every flower of love springs from the strong, juicy trunk of justice, draws from it nurture and increase, and sickens and dies when its vital power decays.

The second duty is honor, or respect for human worth in oneself; yet this is one with justice. True honor belongs only to the just man, whose whole being bears the stamp of reverence for man. He who never attacks the worth and freedom of another, will walk before every man, however mighty, with noble pride and uprightness; he who allows none to be his slave,

will never stoop to base servility. Nothing is more worthy and honorable, than the rectitude of the honest, candid man, who despises all the arts of lying, deceit, and trickery, and walks the open path of sincerity. No hero is greater than the man of honor, who, alike unmoved by the threats and allurements of the tyrant, swerves not a step from the path of rectitude, and would sooner bow his head under the axe of the executioner, than under the yoke of shame. There is no honor like that of the just, free citizen, who, in the firm league of civil union, maintains his position, equal with equal, standing upright with the upright, and who, if he stood alone among the fallen, would feel himself dishonored, because he saw man dishonored; and every other honor, which is puffed up by the oppression and plunder of fellow-citizens, is the offspring of moral disease and distortion, the flickering *ignis fatuus* of a putrid bog. We lay the same principle, therefore, at the foundation of the duty of honor, as of justice; and the distinction consists only in its relation and application, since honor has regard to the conduct of man in reference to himself, and justice is concerned with his conduct in regard to others.

As justice, in its full, living development, passes into love, benevolence, friendship; so honor, or self-respect, becomes self-love, and noble striving after personal perfection, after spiritual culture, and every fairer grace. It is the same sentiment by which man, with a noble pride, strives to preserve his dignity from degradation, and by which he labors to lend to this dignity every possible brightness and ornament. He who seeks to win the respect of others by justice, uprightness, and

manly virtue, will be eager to secure it by other excellences. He whose firmness and frankness consist not merely in rude daring, will not allow his spirit to run wild into rudeness, but will seek honor by a refined education, and will aim at noble deeds, which will promote his usefulness in society, and win gratitude and reputation. A noble ambition also accompanies true self-respect. Although a man's worth is not decided by what others think of him, yet the man of true morality lives in so intimate sympathy with his fellow-men, that their respect cannot but be immeasurably dear to him. The honest, but sluggish man, who is indifferent to glory and distinction, will, even in prominent and extraordinary cases, be capable of no great sacrifice; and he is consequently not a true seeker of honor.

Thus every thing that concerns human duty, is an effluence from pure respect and love for man; and the various precepts and obligations are like the prismatic colors into which the pure light is divided. The claims of business or profession exhibit most manifold variety; yet this belongs almost wholly to the department of prudence, superintending and taking advantage of this variety. The calling of the farmer is very different, indeed, from that of the scholar; and there is no easy passage between the two, as there is between different duties. That which is of avail in every calling is, on the one hand, love of activity and completeness, and zeal for the common good; on the other hand, a striving of mind for the mastery over nature, or the realization of its outward freedom; and both that love and that zeal, and this striving to be free, are deeply united

in the pure respect and love for humanity from which all moral activity springs.

From this preliminary survey of the science of personal duties, and its connection with general ethics, its mode of treatment is at the same time illustrated. This consists in universally regarding the motive, deducing all from the inner moral disposition, and considering the outward relations but as the mirror of the inward man. To decide upon externals is the office of prudence, which in part confines itself to the actually existing, and in part proposes new problems for the future. Prudence is indeed necessary to moral conduct, but the heart, the feeling, the sentiment, is the true fountain of health. Besides, the problems of prudence are infinite, and the learner can never exhaust them, since life is ever affording new instances, and the cases of conduct are blended in the most manifold ways. The teacher of morals need, therefore, apply himself only to general relations, and leave the details of particular cases of experience to the judgment of the individual. The moral science which is devoted to particular cases of duty, is called casuistry; this, as generally treated, is not only useless, but hurtful. It is useless, because no case is just like another, and nothing ever returns as it was; consequently every general definition wavers and twists, and admits of no just application. A case of conduct consists not merely in the outward position of the actor, but also in his inward disposition, his motives, moral formation, and the impression he has received from without. Two men may conduct differently in the same cases, and yet dutifully, although not equally nobly and prudently. What is the use, then, of

judging universally of individual cases, since no one can be guided by such judgments? And, moreover, the isolated treatment of single cases is hurtful, because the delusion is thus cherished that morality is concerned only with the outward state, whereas its business is with the motive. It is certainly useful to consider the general relations in which correct feeling should be manifested, so that, while the understanding is enlightened, the heart may be stirred; and, while manifold details are developed, these should always be referred to an imperative principle. But it is the chief office of the moralist to act upon the affections; and my aim shall be to appeal, in the clearness of understanding, to the sensibilities of the heart.

But this is a difficult task for the teacher, and the effect he produces is uncertain. The tone and disposition of the heart are a gracious gift of the Creator, who grants to one a gentle, susceptible heart, and weaves that of another from sterner stuff; who nurtures one from infancy with the heavenly food of love and inspiration, and permits the other to grow up in spiritual penury. Happy the man, whose heart, formed of tender stuff, early warmed by the noble affections of mother, father, instructor, learns to beat for all that is good and fair; which can attach itself to the hearts of friends, and to the broad, fond bosom of a noble and earnest nation. For him, a single spark from the teacher's enthusiasm is enough to kindle a flame: his fervor finds nurture in his own breast. But where sensibility, and fulness, and warmth of soul, are lacking, the most eloquent instruction and appeal will be fruitless, and will make at best but a fleeting im-

pression. The moral life of our nation and age is blessed by many gifts; family-life now blooms with fonder, more affectionate tenderness; a lively zeal for education, personal culture, and knowledge, prevails; even art and poetry have borne many fair blossoms. Yet selfishness has every where spread its roots, even in undertakings the noblest in themselves: we want public virtue and earnest public spirit; we live more by the senses, and in the lower impulses, than in effective earnestness — and passive luxury poisons the finest affections; science lacks bold freedom; art and poetry need decided taste and holy ardor. Moreover, our religion is diseased, partly by cold criticism, partly by feebleness of sentiment, and by dim-sightedness that shuns the light, especially in respect to living moral power. It is well for us to be rebuked for our deficiencies, and to be roused from our indolence; to be kindled by the light of inspiration, and animated and invigorated by its warm, vital breath; to have our cold, contracted hearts pervaded and expanded by the fire of a higher love. Would that an appeal might be made, powerful enough to waken in minds even a glimmer of a new dawn! O that it might flow forth as the waves of the organ's melody, to fill hearts with holy zeal, and move them to lofty thoughts! — that it might sound like the pealing trump of battle, to rouse a noble courage for truth and justice! — that it might melt the heart, like the sweet, soft flute; to pervade it with tender love for the purer beauty and nobler ornament of moral perfection! — that it might be as a thousand-voiced, harmonious concert, in which the strong accords with the tender, the soft with the powerful, and

all the tones in many-colored splendor join in unison all the riches of variety, to waken intimations of the infinite fulness and lofty harmony of the moral world! Would that every touch with which the chords of feeling resound, might ring through the soul, and make it vibrate in accord! Would that every heart would turn with sympathy to others, and, like an harmonious strain, pour itself forth in the universal harmony of an inspiration that should regenerate the world!

LECTURE II.

VIRTUE, AND THE NATURE OF THE VIRTUOUS DISPOSITION. THE
CARDINAL VIRTUES, AND, IN THE FIRST PLACE, CLEARNESS
OF MIND.

THE problem before us is to consider human duties, however manifold they may be, as ever one and harmonious — not merely as casual, external manifestations, but as the result of the inward disposition. The moral life has been compared, and by our Savior himself, to a tree, which brings forth fruits, good or evil. What fruit it produces is decided by its nature — by the circulation of the sap — by the mode in which the nutritive substances, derived from the earth and the air, are worked up and assimilated to its juices. It is, of course, the gardener's duty to provide rich soil and copious watering for the trees from which he expects abundant fruits; but he looks for noble fruits only from the noble tree. Do men gather grapes of thorns, or figs of thistles? Would a wild apple-tree, however richly nurtured, produce noble fruit? A good tree only brings forth good fruit, but a bad tree bad fruit. Nothing from without can be introduced into that tree, which shall make it bring forth good fruit. No more can moral life be kindled by telling men, "You must conduct yourself so and so in this and that case;" or by urging them to act thus and thus. Should we not

deride the folly of the gardener who, to deceive himself and others, should hang upon the branches of an unfruitful tree, fruit borrowed from another tree? It might for some time deceive the eye, but it would soon wither. Those persons do no better, who either themselves imitate the actions of others, and anxiously follow their precedent, without having their spirit, or who urge others to observe a certain line of conduct, without realizing its meaning and spirit.

It is a common fault, in the education of children, to point out to scholars barely the outside of morality, and merely to direct their actions, instead of bringing out their powers. This fault is incurred by accustoming children to what is deemed good by means of restraint, instead of determining and warming their hearts towards it by the power of love; or, again, by so teaching virtue as to draw attention only to the consequences of actions, and to the opinions of the world. It is not proper to be ever saying to them, "What will people say of this?" "That is vulgar!" or, "You will not get along in the world if you do so; every body will despise you and cast you off." If the child is sluggish, or even very degenerate, such admonitions will do no good. But, even if he is well disposed, diligent, and exemplary, while his zeal is excited by being pointed to the reward he expects or has received, a spirit of selfishness and false ambition is excited in him. In this way men are educated, who will do nought for love of the thing itself, but all for outward show and profit. The sense of honor and of shame may indeed be appealed to in children, and the opinion of others may sometimes be a substitute for

conscience in the rude mind; but their hearts should be constantly wrought upon, and true love be quickened within; first, by love towards those to whom they owe gratitude and obedience, and then by imparting a sense of the inward goodness and beauty of that which they are urged to pursue. If they are to be made industrious, so as to render labor itself an enjoyment, the impulse of curiosity must be roused in them; order, cleanliness, temperance, decorum, must become inner wants, just as wholesome air is needful for breathing; they must abhor the vulgar and ignoble, and seek the noble and beautiful.

Another fault, incurred not only by parents and teachers in regard to youth, but also by moralists and preachers in the instruction of the people, consists in their seeking to work only upon the understanding, by giving fixed precepts or rules referring to individual cases. We know that a good disposition is universally and in every respect the same; and the difference in its modes of showing itself belongs only to prudence, which considers and adjusts the particular circumstances that attend individual cases of action. By this mode of teaching, or, as the phrase is, moralizing, mere prudence is formed, and prudent, not truly moral and virtuous, men are educated. This culture of prudence is, indeed, very incomplete; true prudence consists in the energy of the free soul, which knows how to embrace and treat every relation, every instance in life, with a living, original individuality. But, even if certain rules of prudence are universally applicable, and can be apprehended, and such moral teaching in one respect promotes utility, yet, on the other hand,

it is pernicious, since it leaves the heart cold, and turns attention merely to externals. A moral training is thus effected, but not a living culture. As the child before the rod of the master is led by threats and rules, so the onesided understanding becomes master over the free will of men; it stamps its rules, like foreign, dead forms, upon the heart and will; and actions cold, without life, spirit, and individuality, are the consequence. And, while that prudence rules, which looks to results solely for the profit or loss of actions, the motives appealed to will be more or less selfish. Yet selfishness is the poison of morality; the best fruit of such a course of conduct is like the apple of Sodom, — if fair without, dust and ashes within.

The whole man, understanding, heart, and will, must be appealed to — a living moral power must be poured into his soul — in order to a true moral culture. Man can be formed and moulded: this faith is at the foundation of every effort of education and human culture, and shows itself in that repentance that prompts to reformation. Even plants and beasts can be ennobled, although but slowly, and by long-continued care: into man, on the contrary, a creative spark may be thrown, which at once enkindles a better life, or, by a deeper insight into his instincts, the nurture can be applied by which the good is strengthened, and its growth powerfully furthered. Knowledge of the inward man, a deep penetration into his inclinations and impulses, his virtues and failings, are indispensably necessary to the instructor who would act upon the soul. He must take every man as he is, in order to act upon him; but he must also know what man should and can be:

the model of pure humanity, of complete morality and virtue, must stand before his soul, that he may form the material at hand after this pattern; this image of perfection must he place in lineaments of flame before him whom he would educate, that by it his soul may be enlightened and kindled.

Such an image we will now endeavor to trace out. We will mark out, as it were, the inner moving and forming life of the good, healthy, vigorous tree, which bears the fair blossoms and fruits of virtue and perfection; we will spy out the inward stir and action of the vital moral power, and try to cast our longing vision into its secret laboratory.

If we would actually represent the moral duties as a result of the disposition, we necessarily presuppose that this disposition can really exist in the heart. We must, in general, therefore, while developing this disposition, refer to such a heart, and bear the image of it in our soul. Even in those whom we instruct, we must presuppose such a state of mind, because, otherwise, they would not understand and comprehend us; and, in order to be able to presuppose it, we must strive in advance to excite it. The impure, unrefined man does not comprehend the pure light of the spirit; we may hold up to him the hateful, gross form of his inner being, in order, if possible, to shock him with abhorrence of himself, and to prompt him to turn to the path of reformation; but the pure form of ennobled humanity can be held up only to the pure, to purify and glorify him yet the more. Yet a good disposition is to be claimed only for the will that acts accordingly; it is no merely idle impulse, that is not carried out into

life. We must therefore assign to the disposition which we require, a decided state of the will, and, while we require a good disposition, must at the same time show what task is thereby proposed to the will, what energy and perseverance it has to manifest, if it would live accordingly. We call those, who obediently subject themselves to duty, and perform it with good, strong will, virtuous; the image of virtue, therefore, must be marked out, before we proceed to the development of duties.

Virtue, like the good disposition, or sentiment, is but one. We are accustomed, in common life, to speak of manifold virtues, and to deem that some may exist without the others, and that even many are compatible with certain vices, failings, and immoralities; but such virtues are hardly genuine. Some man, for instance, is praised as an upright, responsible man, in business and civil life; but he has cast off, and left to his fate, a son, who could not resolve upon the profession which he had chosen for him. He deals justly towards all others; he treats his son only with harshness. But surely the virtue of justice which he practises is not the true one, and it flows not from pure, good sentiment; but it is the fruit of a temper strong, yet cold, and inclined to asperity. Another man is distinguished by a strict sense of honor, for which, whenever it is at stake, he will make the severest sacrifices; but wrongs which are not branded as dishonorable by public opinion, the oppression of the weaker, arrogance, pride, insolence, — of these he is not seldom guilty, because he is wanting in a disposition truly good, and extending to every act. Many men are just, true, and honorable, in weighty

matters, but in trifles they give full play to their passions. They allow themselves some small unjust advantage, because they think it cannot be of much importance; they defame the reputation of their neighbor by malicious calumny and wicked insinuations, because they do not feel that their free, manly dignity is degraded thereby. Such men lack true virtue, which is trusty in trifles as well as in great things. No man is in fact perfect and faultless; and great virtues stand often side by side with great weaknesses. Indeed, no truth is more undeniable than this — that human virtue is not what it should be, and is always defiled by the stains of sin; and the oftener this truth is realized, the more prevalent imperfection is, the more ought we to press on to perfection. There is a wide distinction between the faults and weaknesses of a truly virtuous man, and the transgressions and vices of him who has in himself certain good qualities as natural gifts, or mere habits. The light of genuine virtue beams in its own peculiar splendor, even while spots appear upon it; and it shines far differently from the faint, obscured lustre of the virtue that springs from native temperament, or from mere habit. Even if a tree has some defect, — even if, on the side where it lacks light and air, the growth is retarded, — yet the other branches are green and blooming, fresh and flourishing. It is thus with human virtue. If it is only living as a whole, — if it springs from inward power and fulness, — it may be imperfect by a defect or weakness; yet this imperfection, although blameworthy, does not take away its peculiar essence.

True virtue is a whole, cast from a single piece, solid

and pure; not a mixed mass, molten from different ores, nor carefully soldered together from various pieces. It is a living body, with a living soul; not a puppet, which is hung with drapery to make it counterfeit the human form; and its actions are living motions, springing from inward impulse and life, not produced by force and artificial calculation. This truth should be recognized, in order to avoid all delusion from the deceptions of hypocrisy, and from the anxious efforts of those who are studious merely of a refined outward good breeding; and in order, even in sincere endeavors after virtue, to escape the error of acting as if it depended upon this or that particular, or this or that excellence — an error which frustrates all sincere endeavor, since the energies are thereby turned towards scattered particulars, and thus dismembered. They who covet virtue, should know that they ought to strive after complete virtue with the whole soul, and that they have to gain the whole or none; they ought, therefore, before they apply themselves to this or that dutiful deed, and appropriate this or that good moral, to be roused to perform, before all things, the elementary and original act of turning the mind towards virtue, and make a beginning of all morality, by determining to be moral from the inmost heart, with all the energy of the soul, with all love and all zeal.

Indeed, every moral action rests on an elementary and original act, which, deeply fulfilled in the heart, and constantly renewed, cognizable to the eye of the All-wise alone, is the germ of all outward acts which appear to the gaze of men. As, in the vegetable germ, — which, by force of the air, the water, and the light, is

vivified in the dormant seed corn,—all lies infolded, which afterwards springs from it above the earth; and the forming principle, according to an inner law, by and by produces all individual parts—trunk, twigs, leaves, blossoms, and fruits, so that in one the condition of the other is contained;—as, in the mysterious, wonderful moment when the heart of the human germ begins to beat, the lot is cast upon the life of the future man, together with the form of his body, with the sum of his vital and spiritual powers, with the state of his disposition—as his days are numbered and decided, yet before they are unfolded in the course of time;—thus the moral life of man proceeds from an inner, secret source, and nothing can appear in it, which has not been previously placed there, and inwardly prefigured. This source is an act, therefore, a work of freedom, and lies within the power of man. He should not excuse himself for his immorality, on the ground that he is determined by nature and destiny to be immoral: to every one free power is given, and the ability to increase it indefinitely. Destiny, indeed, exercises a powerful influence over men, and without the divine favor the work of moral culture cannot succeed; but the divine favor remains fruitless and unavailing, if human activity does not respond to it. We call this inner source of all virtue a fundamental and original act, but not in the sense that it must precede all other acts, and then cease, but inasmuch as it precedes, and lies at the foundation of, every external act. As a fundamental act, it must be ever repeated; therefore it is the source of all individual actions; it is, as such, pure activity without any rest; it never ceases, and begins ever anew.

As the beat of the heart can never stand still, unless the life stand still, so this main moral act, this source of all moral activity, must be in constant flow, in order that man may conduct morally. But this act is not only renewed and ever progressive, as the breath is constantly renewed and generated, — it also increases in power and efficacy, in depth and compass, or, if it does not increase, lessens. The virtuous man should constantly improve, because every one needs improvement, because human virtue is always imperfect. Genuine virtue is a progressive aim at improvement; it does not aim merely at externals in order to show itself in works of justice and love, and to better the life of our brethren, to protect and prosper them, to extend truth and right, and battle with wrong and falsehood; but it has an inward aim, to eradicate weakness and sin more and more from the mind, to purify the heart, to strengthen the will, to rectify the understanding and convictions. We consider this effort towards improvement an essential constituent of true virtue; but, even in this, its unity is unbroken, and every work of amendment, every advance on the path of goodness, is nothing but an expression of that fundamental activity which works on ever in the same constant manner.

This virtuous fundamental disposition of man is usually denominated character; and men are rightly judged, not so much according to single deeds, as by that entire moral manifestation which is called character. In Greek, *character* means *stamp*; and, in fact, this fundamental moral disposition gives its peculiar stamp to all that the man does. As the tree, by its nature, the mingling of its juices, and of its indwell-

ing formative principle, maintains an individuality in its whole growth, in the formation of its twigs, leaves, blossoms, fruit, which is never destroyed, stand on whatever soil it may,—thus man maintains his individuality in all he does, and stamps on all his actions his own peculiar seal. The word *character* is used in a broader sense, which does not here belong to it; it sometimes designates the temperament, which consists in the modification of the mental energies according to the degree of their vivacity, strength, and depth. The distinction is made between a lively, cheerful, and flighty, a rash and impetuous, a dull and melancholy, a quiet and persevering, temperament. This peculiarity of temperament does not constitute the moral character, but facilitates or retards, and only diversifies the work of virtue. The lively and flighty temperament will hinder the virtuous man in the exercise of patience, which, on the contrary, is of easier observance to the man of quiet, persevering temperament. Those virtues which are produced and facilitated by natural disposition, are called temperamental, and such have no purely moral worth. What man is by means of his temperament, he is not by means of his freedom; but true virtue is a work of freedom; and we place this before our eye to stamp its grand, sublime image on our minds.

Whatever man would contemplate and conceive of, must appear to him, even if a whole, in different parts: only when we distinguish the parts, do we comprehend the whole definitely. At a glance, we embrace the whole, and receive the full impression of it; but, after we divide it into individual parts, this or that may

attract, charm, or touch us, but the impression of these does not equal that of the whole. As soon as we unite the individual parts again, and survey the union, the grand, entire impression is repeated. Thus we view a picture, a landscape. The first look is striking, and, according as the beautiful or sublime predominates, ravishing or exalting; the nearer examination of individual parts that ensues, entertains, gladdens, and charms; but the first impression is, as it were, dismembered by this, and can be recovered by the imagination only through a renewed survey of the whole. Both should be united — the view of the whole and that of the parts; since the former, without the latter, remains indefinite, and the latter is devoid of unity and consistency. It is thus with the consideration of human virtue: for the sake of clearness and definiteness, we must separate it into parts; but, for the sake of preserving the idea of the whole, in which its true essence consists, we must proceed from its unity, and return to it again.

Would that I might set before your souls, in visible, striking representation, the model of the virtuous character, so as to fill your heart and mind with a powerful impression of its beauty and sublimity, in order that the idea of its entire perfection might never fail you in the closer consideration of the individual parts! Would that I could find a suitable figure to mirror forth its grandeur and majesty! But all the beauty and sublimity that nature affords, is but a faint reflection of moral beauty and spiritual sublimity; and all earthly colors, with which I could adorn its image, are only a feeble, borrowed glimmer. What is more sub

lime than the agitated sea, when the raging hurricane stirs up the flood, so that here the yawning abyss opens, there the waves storm the heavens, the thunder emulates the sounding surges, and the lightning illumines the fearful spectacle? But still more sublime is the human spirit, which stands unshaken amid the uproar of nature; the firm eye, that looks placidly down the abyss; the strong breast, that trembles at no terrors. Like a flake in the whirlwind, the light ship sweeps from mountain-wave down into the gulf, then rises; but calmly the hero seizes the helm, which has fallen from the pilot's feeble hand, and discreetly guides the vessel away from the threatening rocks. Beauty and sublimity are united in the prospect of a high mountain, which, lifting its rocky summit proudly to the clouds, covered with green woods and pastures, sinks in lovely undulations down to fruitful hillocks, washed by clear floods, adorned with vineyards, and is lost in plains decked with the riches of the harvest: the vault of the cloudless heaven overarches it in deep azure; the sun sheds upon it all the brightness and colored splendor of the day; pure, bland breezes play around it, and, like bees, bear on light pinions their spicy fragrance from hill to hill, from vale to vale; in all its joy, and fulness, and pride, it stands in quiet grandeur, even amid the fearful tempest, whose lightnings in vain strike its summit, and whose clouds it compels to pour their fruitful showers upon its woods and pastures. Yet more majestic still is the soul of the virtuous man, in his exaltation above all earthly vicissitudes of fortune and misfortune; in the unwavering calmness; immobility, and fortitude, with which he controls the

things around him ; in the creative activity, with which he universally extends life, form, movement ; in the clearness of mind, which, like the sun, sheds light and heat around, and still shines on, even when the heavens are covered with clouds ; in the purity of heart, which, like the azure ether that is vaulted far above the circle of earthly darkness, receives undimmed the rays of divine love into itself, and radiates them again.

We must now set before the soul a vivid image of the mental constitution of the truly virtuous man, that shall include within itself all that we wish to develop. But we must intelligibly discern its unity and centre, so as to be able to refer to it all particulars. Now, we know that the human mind consists of three main faculties ; that its whole vitality is manifested in intellect, feeling, and activity ; and that activity, in connection with intellect, forms the will, which is to be regarded as the centre, and the all-uniting, controlling, and decisive power in the inner man. We know — and every experience is an assurance of it — that one is worthy only so far as he wills to be, by the decision and firmness of his will ; that every good impulse, all goodness of heart, without a good will, remains powerless and inefficient. Virtue belongs especially to the will ; the very derivation of the word shows this. He is virtuous who does his duty ; and this is done only by strength of will and activity. Hence, if we would portray the mental constitution of the virtuous man, we must draw the image of a good, strong will ; this constitutes the kernel and centre of virtue. But the will has an influence upon the whole being. First of all, the formation of the perceptive faculty, or the under-

standing, depends upon it; and a sound condition of this faculty belongs to virtue. In fine, to a good will, a pure heart, open only to goodness, must be united, and both will mutually protect one another.

Thus have we found, in the virtues of the will, the intellect, and the heart, the main articles of human virtue. The ancient Greek moralists, and, following their precedent, the ancient Christian moralists, reckoned four cardinal virtues, namely, wisdom, temperance, fortitude, and justice; but these may easily be reduced to three, since wisdom belongs to the understanding, temperance and fortitude to the will, and justice to the heart.

In our development of these virtues, we will first in course start from the intellect, since moral consciousness is always the first requisite; then we proceed to the will; and specify its virtuous state; and, finally, treat of the state of the heart, and thus prepare the way for the doctrine of duties, which for a pure and susceptible heart alone has significance and validity. At the present hour, we will first consider the virtue of the intellect.

The ancients, in this respect, demanded of the virtuous man wisdom and prudence. But wisdom and prudence are, at least in their perfection, a matter of cultivation, and therefore not to be required of every one, and not attainable by every one. The virtue which we require as the foundation of all morality, must be such as can be the common property of all men; we must not stretch our demands so high, as to discourage those to whom fortune has denied the talents and means of a high intellectual culture. Still less should

we demand, as requisites to virtue, affluence of knowledge and insight, scholarship and science, since all this is denied the people; and hence virtue itself must be denied, whilst, at the same time, it is set forth as the true aim of all. All who bear within themselves the dignity of humanity, and are adopted in the Christian covenant of faith and love, — high and low, lettered and unlettered, — should and can have part in the worth of virtue, and bear its divine seal. For before the complete culture of wisdom, and prudence, and comprehensive intellect, it seems to be a demand made of all who would claim the name of virtuous, that they should have attained a just conviction of what is just and good. It is self-evident, that to seek for just convictions is implied in the virtuous character itself; but the formation of opinion has its different degrees, and depends on the prevailing manners and way of thinking. The virtuous man must, in this respect, be subject, in a measure, to his age and nation, and must share this or that error. But we cannot place the proper essence of virtue merely in a degree or relation; its nature would thus be made to waver, and wholly disappear from our contemplation. Let us suppose two men, who, had they lived in the same nation and circumstances, would have deserved the same merit on the score of virtue. But the one lives among a people with whom conjugal fidelity and strictness are of no account; and, although in other respects trusty and honorable, he is guilty of infidelity. The other one, on the contrary, has been preserved, by the better morals of his nation, from all violation of chastity and truth. Now, ought we to ascribe, on the whole, to the latter a higher worth of vir-

tue, because he excelled the former in this point? Perhaps he has other failings, from which the former is free; perhaps he did not maintain the same proud sense of honor which the former maintained, since, on account of the morals of his nation, he is indifferent towards many things that the other regards with abhorrence. Difference of religion brings other differences into the moral convictions. The fanatical Catholic, who is, in other respects, a man of his word, will, perhaps, break his word to a heretic, because he entertains the delusion that there is no need of being true to him: ought we therefore to refuse him utterly the name of virtuous? He sinned in this point more from error, than from bad feeling and want of virtue. The demands we make upon the virtuous character, ought to be universal even in this respect. It is a task certainly devolving upon men, to free themselves ever from error and delusion; to become more and more wise and prudent; and we would by no means give permission to error and delusion; but we must yet acknowledge that men will be constantly and universally subject to certain limits of knowledge, and therefore to certain prejudices and errors, while the demand of virtue is constantly and universally the same.

Now, what is it that we demand on the score of intellect from the virtuous man? Not this or that degree and extent of wisdom and prudence, but the spirit, the power, the light, as it were the fount, from which all wisdom and prudence flow — a state of mind by which alone wisdom and prudence are possible. We will call it clearness of mind and discretion.

If we read the character of a man in his counte-

nance; if, in his strong, bold features, heartiness, courage, daring are painted, and, from the deep, full-souled eyes, goodness of heart and nobleness of soul speak out;—it is this clear, free glance of the eye, beneath a high, open brow, which expresses what we denote by clearness of mind. Such an eye is, as it were, the sun of the human countenance; without the sunlight, the fairest landscape is robbed of its charm; and without this clear look, no human form is beautiful. Examine all the beautiful heads of angels, saints, heroes, statesmen, philosophers, and poets, which the pencil of artist, or imagination, or reality, has produced, and see whether this clearness of soul does not beam from them all. Brightly, indeed, it shines from the eye and brow of the thinker; but no head, which we deem beautiful, lacks its share in this spiritual light; even the simple little boy, who, adoring, kneels before the Infant Christ, without well knowing why, bears this in his eye. This light of the outward eye is the reflection of the inner light which illumines the world of thoughts, feelings, sentiments, resolves,—which brightens the way that man walks,—which shows him the end towards which he should go. “If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!”

When God created the world by his almighty word, he first called the light forth; and, when this poured its heavenly brightness over the dark masses, then the waters were divided, heaven and earth separated themselves from each other, the sea retired to its confines, the earth was covered with plants and animals, and the masterpiece of creation, man, appeared, beholding

the wondrous work, receiving the dominion of the earth. Thus begins the creative, forming work of virtue, with the light of intellect. "Let there be light!" is the first call of Wisdom; "Strive for clearness of mind!" her first demand on the moral man.

The clear light of the sun, which illumines the planetary world, springs not from the circle of earthly darkness, but is poured down from the pure ether on high. Light is movement; spiritual light is pure activity of spirit, and beams only in a free, self-knowing, and powerful mind. The mind is then free; when it is delivered from the power of sensuality, from gross, beastly appetite, and is exalted above the dark sphere of passion. In a mind wherein the dark, beastly instinct prevails, — which tends towards the earth, where the dull eye seeks food, — this light of the spirit is not awakened. In a beastly eye, the fire of desire may flash out, but not the light of the mind; the eye of the elephant looks discreetly and sensibly, but returns no light akin to that of the human gaze. Crowning excellency of man, to walk with form upright, and eye aloft, freely to survey the earth, and to lift the gaze to that heavenly light, in which an intimation of the Eternal Sun beams forth upon us!

This clearness of mind, which rises above all sensual obscurity, consists wholly in what we have elsewhere denominated the moral consciousness, the moral understanding. Man must know what he wills, and be aware of his aim, else he cannot act rationally. Therefore we give precedence to the claim of clearness of mind, since without it, will and act grope in darkness. Moral consciousness consists in the recognition of a high,

spiritual aim, and in being lifted above the thraldom of sensual love. Prudence itself belongs to clearness of mind; in order to action, man must know and find his ways and means, else, continually in error, he will miss his mark. But no specified degree of intellectual culture is essential to this, nor any fixed grade of spiritual freedom, but merely the disinthraling power of the spirit, the activity which breaks through and scatters the dark cloud of sensuality, the sensibility that is open to every ray of light. The child and the man, in a state of nature, live in a narrow consciousness, in a limited circle of sensuous feelings and efforts; their life is, as it were, enclosed in a small, narrow vale, in the little play-ground of their childish joy and activity. But, as soon as the sun sends its beams into this valley, and the view is opened in far prospect to the grand, broad landscape; as soon as the active spirit bears the light before it on its short career, and its glimmer brightens, never so faintly, the remoter, loftier objects; as soon as its light is no longer obscured by rude, bestial lust, by the poisonous breath of vice, nor burns with dim, flickering flame;—then that is no longer wanting, which makes man to be truly man; the virtue of a clear-sighted mind is at least there in its germ, and can be developed nobly under higher enlightening influences.

The spirit is free, moreover, when it is disinthralled from custom, and is clearly conscious of itself and of life, — when the limits set by precedent, usage, and convenience, no longer confine it. The aim and means of action should not be prescribed and forced upon man from without, but he should recognize and choose them

for himself. The beast who drops his eye to the ground, may allow his instincts to lead him as they will; but man should choose his own path, and strive ever for a better. How shameful for man, to whom God has lent the light of reason, to plod round in an unvarying circle, that leads to no aim — to venture not a step over the accustomed limit, beyond which what can bless him and better his condition lies, but which, in the darkness of his spirit, he sees not, nor hardly dreams of! We are all, indeed, more or less dependent upon custom, and none should be wholly free from its restraints; but these are partly beneficial and conservative, partly cramping and oppressive; and these latter, the free, clear mind should overstep and reject. The man in a state of nature lives his simple existence almost wholly in the narrow circle of habit; but she is to him a friendly, safe guide, and he does well to trust to her: she lays no heavy yoke upon him; she fatigues him by no false roads; she deceives him by no false image of useless endeavor. Hence the natural light of a clear mind may perhaps be displayed in the simple, guileless life of nature and habit; and how could the descriptions of pastoral poets please us, were they not illumined by a glimmering of spiritual light?

The light of the mind is original, like that of the sun; and the borrowed light — the wisdom learned from others — is a feeble moonlight in the dark night. There are some men who are exalted above common custom, and, to a certain degree, educated; yet they move in a limited circle of borrowed notions, beyond which they can never pass: such lack original clearness of intellect. Many put bandages on their eyes, while they wilfully

form false conceptions and views, and obstinately persist in them. Such, although they may be shrewd and learned, lack the genuine light of the mind. Indeed, it is lacking even to those, who, although bound by no error, and intelligent and discreet, are yet so stiff and immovable in their views, as to shut out all enlargement.

Clearness of mind is attended by discretion, which shows itself in the preponderance of the understanding over the ebullitions of passion, and in its freedom from passionate partiality, blindness, and obduracy. The wild beast glows with fierce desire, when he catches sight of his prey, and raves with fury, if the food upon which he has so eagerly sprung is wrested from his clutch; and so the sensual man rages in greediness for pleasure or wealth, or in anger and revenge, either to attain or to defend the means of gratifying his lusts. And, as the maddened boar rushes blindly upon the hunter's spear, so the passionate man plunges recklessly into the abyss of destruction, into the wild flame of lust which devours him, or else casts himself, unarmed, upon an enemy, who tears him in pieces. Even in noble transport, man often acts indiscreetly, chooses, with hasty ardor, false ways and means, and prepares ruin for himself and others, for whom he undertakes to act. Placed in extraordinary circumstances, even noble minds lose their self-possession: the light of intellect grows dim within them; they see only the danger before the eye; and the way of safety, near by, is hidden from their troubled sight. We require clearness of mind, an untroubled consciousness, alike upon the matter willed, and upon the way and means of attaining it, — a calm,

steadfast gaze, that looks through all confusion and entanglement. This discretion cannot exist without temperance and self-control; while these cannot be attained without the intellectual light, that takes cognizance of the just measure and true law.

If the passions have their root in habit, in both the mind is passive — not clear, not free; and, when sensual violence is united with headstrong custom, the wildest, most unruly passion arises. Interfere with the darling habit of the clown, and he bursts into fierce wrath. But those passions especially arise from habit, which control a whole existence with unyielding sway, and drag their victims irresistibly along the erring path of vice — the passions of voluptuousness, gluttony, vanity, ambition, revenge. Passion is justly called blind; there is no clearness nor discretion in its nature; where these exist, it can take no root; it takes root and grows only in a dark, dull mind. For even that blind attachment to the usages and customary institutions of civil, moral, and religious life, by which men are set and hardened against salutary reforms and improvements, can break out into fierce passion, when it is united with sensuality; of which civil and religious wars, political and religious persecutions, bear mournful testimony.

We contrast clearness of mind and discretion with dulness, or that state of the mind in which it is utterly blunted and benighted by sensuality and habit. We find those nations in this condition who are sunk into barbarism, slavery, superstition, and immorality. This dulness of mind presses, like a heavy fog, upon the nations of the East, so long used to tyranny and voluptuousness; dulness and obduracy retain the Jews under

the bondage of the law, and a dishonorable, cowardly life. Amid the general night, a feeble light, perchance, here and there glimmers, and many an individual rises above the general condition. Many a one, on the other hand, among us, amid the awakening brightness of the prevailing light, lies buried in dulness; serves, like a beast, the lust of the belly, and, crawling upon the ground, opens not his eye to the beams of the sun, which excites life, motion, and activity, all around. In vain for many has the whole surrounding scene been changed, and gifted with renewed youth; the dark woods been cleared up; the marshes drained; — in vain the blooming flowers laugh in the sunbeams; they do not leave the dull den of superstition, spiritual bondage, idleness, and ignorance; they sleep away their wretched, lingering existence.

We further contrast clearness of mind and discretion with dimness and confusion of intellect, that prevails in those minds in whom freedom is awake, but has not attained the mastery, but has only created a delusive twilight, with grotesque phantoms, in minds of great vivacity and excitability, but, at the same time, of a disproportionate strength of sensual feeling, appetite, and imagination, from which nothing but confusion results, since the intellect cannot attain sufficient clearness to have the control and guidance. In such dimness of intellect those men live, who, in many respects rational and discreet, ever adhering to some passion or perversity, attached to certain prejudices, are, in some points, kept in contradiction with themselves. In a certain mental dimness, great heroes often act, while they are abandoned to some passion. A vague, dark

passion for power and glory led Alexander to the far East; but no clear aim was before him; he bore in his striving spirit no plan of a great, beneficent creation, for the good of the nations; and thus he destroyed, rather than created; and his mighty kingdom fell asunder at his death. Napoleon had a clear sense of prudence, but not of wisdom; with eagle glance he penetrated the relations of things, spied out the nakedness of the enemy, selected the position for his army, and the point of attack; with clear understanding he directed the administration of his kingdom, and curbed its lawlessness; but, on the whole, he knew not what he really wished, or rather there was an inward contradiction, a germ of destruction, in what he wished. He united popular liberty with despotism; he roused the energies of the people, and laid upon them the yoke; he favored the sciences, yet had a secret dread of ideas, and suppressed freedom of opinion: lifted up by courage and daring, he strove for the sluggish quiet of a universal monarchy, and would found the grandeur of France upon the weakness and dependence of all other states, and consequently consign it to the slumber and destruction which are ever the consequences of carelessness and security.

From sensual dimness of mind a poisonous fountain of vice springs, since an uncontrolled, riotous imagination provokes and cherishes the appetites, and converts the natural feelings of the heart into devouring flames. To this dimness of soul belong all those refined blendings of the spiritual feelings of love, aspiration, enthusiasm, with lustful, effeminate sensibility, which so often desecrate poetry and art, and which especially infect

the most modern music. To this belong all those delusions, which half-formed thinkers, devoid of real love of truth, introduce into the sciences — all the fallacies, with which the attempt is made to revive and beautify the superstitions and perversities which the age has already left far behind. It is a dim, confused spirit, which even now prevails in the affairs of nations, and calls up one phantom after another, and seeks to change even the sunshine of truth itself into delusive twilight. To the same cause belong all kinds of fanaticism, from the fanaticism of the Flagellants, and of other raving and rapturous devotees, to the calm self-contemplation of the mystic sects. In this state of mind, feeling and imagination always have an undue preponderance, and darken, by sensual strength, impurity, and violence, the clearness of the understanding, which shows itself indeed in a striving for the higher, and in a spiritual aim, although only in feeble glimmering. We need merely contemplate the image of Francis of Assisi, and of other sainted monks, to be aware of what is meant by dimness of mind. The look is heavenward, full of longing for the light from on high, but the eye swims in dim languor; no spark of living sensibility, of proper energy, glimmers within. I pity the pious devotees, who rest their devout gaze upon such images, and blunt within them the fresh power of the spirit.

O, there is something precious in clearness of mind — this pure diamond, this crystal of the soul, woven from the light and dew of heaven, through which the sunbeam shines purely, and is broken in its course only to produce the colors of beauty! As it is well with us in the sunshine, and all around is bright and cheerful, so

a clear mind, a bright sense, gladdens, inspirits, and soothes us. The clear eye of such a one attracts us; and gladly our own eye seeks its gaze, to sun itself therein. It is easy and safe to live with such a one, and every work succeeds in his society. He quickly seizes the truth presented to him, and makes it his own; as from a pure mirror, it is reflected back from him. If we impart to him a new invention, ask his opinion of a contemplated improvement, he is soon one with us; nay, he confirms and rectifies our judgment and purpose. Do we need counsel, we apply to him; are our affairs confused, our plans disturbed, he lends us the discretion needed; he goes his own way securely, and we gladly accompany him. Since light and clearness are all around him, the man of genuine clearness of mind is like the sunlight, that brings with it creative, awakening warmth; he is the enthusiastic, warm friend and admirer of all that is grand and beautiful; in his heart the sacred fire of pious feeling burns; his gaze turns toward the brightly-beaming stars, the everlasting types of virtue and perfection, and, with the hero's valor, and the martyr's faith, he rushes to the battle, and joyfully, through destruction and death, walks the way to his lofty goal. He is as the artist who glows with inspiration, and yet, with clear discretion, applies the rule and compass; who recognizes, with the bright glance of his mind, the lofty models which strike his imagination. That is a false kind of clearness and discretion, which, united to coldness and imbecility, is subservient to vulgar prudence, and cowardly and cunningly winds through the snake-path of life. With clear gaze, but with the fire of inspiration in his eye, —

with a heart beating high in a strong, bold breast, — the virtuous man goes through life; and our look, loving and longing for the light, meets his; our heart beats response to his; the whole beauty of existence appears in his presence.

Clearness of mind is the great virtue of heroes, rulers, teachers, founders, reformers; who, by the light of their intellect, have awakened the nations, bowed down by the burden of sensuality and habit, sunk in slumber and vice, and hence living in stupidity; have shown to them a higher aim, spurred them on to be men, and to tread with new vigor the path of perfection and honor; who, when the institutions of society are uprooted by moral corruption, or unchained passions, and all is discord, with clear sight dispel the confusion, and restore peace and order; who, when superstition and idolatry get the upper hand, bring truth to light again, and awaken a new life in the minds of men. With clear intellect, Napoleon, as first consul, regulated disordered France, and put an end to anarchy; and, had he gone on thus, — had not his lust for dominion, and his hatred of England, thrown him into the whirlpool of war, — he would have shone forth in the undying glory of a guardian of peace and a benefactor of mankind. Peter the Great threw the first spark of civilization into the barbarous night of his nation, and, clearly recognizing the point from which his kingdom could enter into the national commerce of Europe, he placed the seat of government on the sea-coast. Germany owes the reformation to Luther's clear mind: his bright, truth-seeking intellect, in the universal dark-

ness, turned to the everlasting fountain of light—the gospel; with penetrating gaze, he seized upon the fountain head of all truth in the doctrine of faith: therein lay the creative word, by which he called forth a new form of church life, and began a new era in the spiritual culture of Europe. Clearness of mind, joined to heroic virtue, strength of soul, moral earnestness, has produced every thing great and noble in human life; it is the creative light, which ever and ever pervades the dark confusion of human history, the chaos of warring powers, and calls forth form, order, and unity.

To clearness of mind some natural gifts of course are requisite. There are men who have received ears from nature, that they should not hear, and eyes, that they should not see,—who are born stupid and confused. But such mental misery must always proceed from the antecedent guilt of others. God has created man upright, but he has sought out many inventions, and corrupted and perverted nature. To virtue a certain native gift is indeed requisite, but only an uncorrupted, fresh power of mind; and from corruption itself the spirit can work itself free by its own activity. Virtue is activity, independent, free, spiritual life; clearness of mind is free, ever wakeful, and observant activity, and, as such, stands within the control of man, and under the influence of his will. We know that the formation of the understanding depends upon the will, which applies the power of attention. There is a certain clearness of sense, which is, and remains, only a native gift, because it lacks progressive activity; we

do not understand such to be the virtue of clearness of mind. In order to this, we demand a self-conscious, self-active, light-seeking, and light-receiving spirit, which keeps the intellect constantly awake, and directs it to the truth, which lies in continual conflict with error, prejudice, mental perplexity, and seeks to break the power of sensuality, as well as of plodding habit. Intellectual clearness is constantly in the train of freedom; but the spirit is free only when it frees itself.

We have not described intellectual clearness, and glorified it, in order to excite a vain longing after what cannot be attained by individual activity, — after a gift of nature and destiny, — but in order to animate our zeal. Would that I were able to excite, in those who yet lack it, the longing, the deep, ardent longing for light! Longing awakens effort, and effort, whenever it is earnest, leads always to the goal. Let us open our eyes to the spiritual light that is all around us; let us take into ourselves its awakening power. Let us courageously join in the battle against the selfishness and the sloth of sensuality and habit, against prejudice, superstition, against all that narrows and confuses us. Let us never repose idly upon the spoils of a single intellectual victory, nor deem enough is done, enough is known. Let us never complacently linger in the twilight of partial illumination, a fanatical, dim state of feeling and dark excitement, and before the phantoms of a deceptive imagination. It is only in the pure light that the work of the spirit succeeds; after the pure light let us strive. In light, in pure light, dwells

God; and around his throne of light, radiant stand the angels of wisdom, virtue, and piety, and beckon to our spirits, as kindred, born from the light. Then, soar upward, immortal soul! as the element from which thou hast sprung; rise above the dark earth, and aspire to thine eternal home!

LECTURE III.

THE SECOND CARDINAL VIRTUE—VITAL STRENGTH OF WILL;
AND, IN THE FIRST PLACE, THAT STRENGTH WHICH CONSISTS
IN PATIENCE AND TRANQUILLITY, FORTITUDE AND TEMPERANCE.

WE have already considered the first constituent of virtue, or the first cardinal virtue—clearness of mind. By this, the mind, as the intellectual essence, should maintain its activity and freedom, and its elevation above dim, sensual emotion, and the cramping limits of habit, and live, as it were, in its native element, light, freed from dark, earthy matter. But the mind is, in its entire life, always one and the self-same; as it is in one faculty, so also in another; if it must be free in intellect, so it must also be in will; if it must, in respect to the former, be raised above every earthly commotion and limitation, so also in respect to the latter. Besides, the power of the will extends to every faculty of the mind—certainly to the intellect; and this cannot be clear and free, without the support of a free, strong will. The clear, free intellect should teach the true aim of life; the runner in the race of virtue should, with ready glance, recognize the goal towards which he hastens; thus the clear intellect serves to select the right means, to find the direct, best way to the end. But, if difficulties arise on the way; if mountains are to be passed over, abysses to be leaped, streams to be

crossed; or if the golden fleece, which the hero would bear away, is guarded by flame-breathing dragons;— then nothing but good, strong will, courage, daring, can conquer. But, if the weak will faints beneath all these difficulties; if the runner, timorously yielding to the obstacles, now strikes into this, and now into that by-path, and thus loses time and strength; if the warrior quails before the threatening danger;— what avails the good purpose and plan which a clear understanding has marked out? There is no good, noble object, which is not to be obtained by struggle: the whole sensual nature is opposed to what is spiritual, to all which the spirit, according to its inner laws, loves and strives after, even to truth, justice, perfection, since the laws and instincts of the spirit are at variance with sensuality. All the fears and allurements of the sensual nature stand opposed to the virtuous man; now sorrow and fear attack him, now pleasure and false hope charm and mislead him: selfishness is a hydra, whose heads, hardly cut off, spring forth again— a Proteus, who ever changes his form and renews the contest. To the enemies dwelling in our own bosom, the external, selfish desires, the blind passions of the rude, the unjust, and the foolish, ally themselves; they often oppose us in respect to what promotes their own best interests; often must we oppose them, as the bitter enemies of goodness, and wrest from their hands the spoils of avarice or the weapons of violence. In addition to this, a thousand adverse events occur, which destiny opposes to us. Unless we prosecute our way with firm, unterrified resolution, with unbending will, we shall not attain our end, and shall be driven hither and thither, the sport of chance.

When the ship staggers to and fro on the waving sea, and the storm tends to drive it from its course, or dash it upon the rocks, the helmsman, with eye fixed upon the breakers, well sees the path he would follow, and the devious way he would avoid; but, if he does not guide the rudder with a strong hand, and bid defiance to the might of winds and waves, he will not reach the desired haven. The will, it is the strong will, which directs the helm upon the voyage of life; amid the tempest of passions, in the conflict with difficulties, it must maintain a firmness not to be shaken, else the great aim of life cannot be attained. The strength of will, which we demand for virtue, must be a virtue itself, and not merely a natural endowment: would it maintain in action the freedom and independence of spirit maintained in the intellect, it must itself be a daughter of freedom. Certain natural conditions must of course lie at the foundation; some material must be given for freedom to work upon. But there is a great difference between the merely inborn strength of soul, and that which is won and maintained with free consciousness and free agency; and this distinction must be developed in our consideration, as well in general as in particular respects. Natural strength of soul may, to a certain degree, appear like that which we demand; but the ground and root of the two are different. The former belongs not to free will, but to the temperament, to the animal instinct. The native fervor of courage in a rude, powerful man, is no better than the courage of the lion; the passive endurance of the unfeeling man, whom nature has formed from hard fibres, is also the excellence of the burden-bearing camel. Such a

courage will never promote the work of virtue, but rather the impulses of the passions, and as often manifest itself in violent, destructive arrogance, as in the defence of justice and order; and such an unfeeling patience will not seldom be found in unison with dishonorable, degrading indifference, and will appear in the endurance of that which disgraces the man. Natural strength of soul has also its appointed limit, beyond which it does not go; if a greater force of nature comes into collision with it, it gives way. The free, acquired strength of soul, on the contrary, proceeding from the inexhaustible fountain of freedom, has no limits, and is ever enhanced by an uninterrupted striving; it grows by the very power of resistance, and, if it seems to fall, it lifts itself up anew. But its main point of distinction from natural strength of soul, is the free consciousness with which it is united; even by this alone, it is much more efficient than the latter. Had the strong beast consciousness of his power, he could not be controlled, and he would jest at the weakness of man. So would those, whom nature has endowed with great energies, accomplish infinitely more, if they did not apply them blindly, and did not either rashly run into danger, or prematurely retreat from it. They usually lack discretion, and a sense of fitness, with which to measure the relation of their strength and the power of the opposition; they do not clearly see the aim before their eyes; they do not know how to measure the way to it, and often faint very near the goal. This consciousness is united with a confidence and a trust in the inexhaustibility of spiritual energy, which makes it in fact inexhaustible. The spirit, truly conscious of itself, deems itself ex-

alted above all natural force and every power of fortune. The body, the outward man, may yield, since but a limited measure of natural force is lent to it, which another and greater may surpass; but, while the outward man yields, the spirit can lift itself up, and, in its own sphere, where no outward enemy can persecute it, it remains ever sovereign and victorious. And this inner sovereignty, this inner victory, contributes to the outward energies. He who does not fear death, can employ the last energy of life, and thereby gain the victory; he who loses nothing if he loses all he possesses, can venture the last decisive throw.

The strength of will, which we demand for virtue, is shown in the maintenance of its freedom and firmness, and of its independence of sensuality and habit, both which are enemies of all spiritual freedom. We based clearness of mind, also, in the independence of the intellect upon sensuality and habit. If the mind be, as already said, constantly the same, and we may consider it in its faculties of intellect and of active power, it is free or not free in the same way. But this independence of the will upon sensuality and habit, is maintained by the four virtues of patience and tranquillity, fortitude and temperance, of which we shall at this time speak.

The ancient moralists designated only fortitude and temperance as virtues of the will, while they comprehended patience and tranquillity under fortitude, which they called manhood, (*ἀνδρα*, *virtus*.) In fact, fortitude is by eminence a manly virtue; we must therefore sufficiently distinguish from it patience, as the feminine virtue.

The life of man is divided between susceptibility and activity; and, by the mutual influence of the two, all its manifold play is developed. Man receives from without, impressions which excite, charm, disquiet, disturb him — impressions of the agreeable or disagreeable, of pain, pleasure; and hence originate the motives of desire or aversion, the wish to seek or shun. The occasions of these various sensations and motives lie chiefly in the outward world; but they belong to the inner sensibility, and not seldom spring up in the mind through the play of thoughts and imaginings. The coward seems, indeed, to fear pain and danger of death, as something external to him; but properly he fears only the inner feeling of pain, and the inner fear of death; and within dwells the foe before whom he trembles. Thus, also, the voluptuary seems to give himself up to the object of his appetite; but properly it is only his uncontrolled desire which he serves: hence he does not actually love the apparently beloved object, since he corrupts and ruins it; and, after the enjoyment is over, he coldly abandons and casts it from him. It is the same thing in itself, whether the mind be excited from within or without; for itself, the excitement is always within; and it is in both cases in a state of passive susceptibility. But now comes the question, whether and how far the impressions received move the mind to reaction, and allow such to take place. If man can act upon the objects which impress him, he is a free agent; if he cannot, he remains in a condition of mere passivity. This distinction takes place in reference to patience and fortitude, both which are virtues of the strong will, in conflict with opposing impressions and influences

from without, with obstacles, difficulties, misfortune, and suffering.

When the mind receives hostile impressions, without being able to react against them, either because power and opportunity are lacking, or the commands of duty forbid, if it must be resigned to the unfriendly influence of external circumstances, but remains steadfast in this resignation, then it retains its strength in passive susceptibility, or exercises the virtue of patience. Other hostile impressions, on the contrary, call the active faculty into the field, excite motives to exertion, awaken the feelings of unwillingness and aversion, and provoke the desire to overcome the obstacle and the enemy. If the mind, in this active opposition, maintains strength to keep itself independent of outer sensual excitement, then it exercises the active virtue of fortitude. Susceptibility, sensibility, and feeling, are predominant in woman, active energy in man; hence we justly denominate patience the feminine virtue, and fortitude the manly.

Patience is firmness and independence, maintained in suffering, in enduring painful impressions, against which no active opposition is possible or allowed.

Very often, man finds himself in such case, that he receives disagreeable, painful impressions from abroad, without his being able or called upon to resist them; and it is his only duty to be quiet under suffering. Against physical pain, often nothing can be done. It is natural for us to seek and apply the means of alleviation; but, if these are of no avail, nothing remains to us but to suffer calmly. We cannot escape the pain; to break out into lamentations, to writhe in violent

movements and grimaces, is at least useless, if not hurtful, since the pain is perhaps increased thereby; in every case, it is unworthy of a rational man to appear to yield to pain in this manner; and patience is the only proper frame. But sometimes we must undertake physical suffering voluntarily, and subject ourselves to a painful operation, in order to be cured of an illness thereby: in this case, patience is worthy a man, since he who wills the end must also will the means; moreover, a violent impatience may perhaps be injurious to the cure. It lies within our power, in this case, to resist the pain and avoid it; but duty towards our health does not allow of such resistance, but demands passive, patient calmness. Have we undertaken an enterprise that costs us much difficulty and exertion, patience only can lead us to the end sought. We should be unfaithful to our purpose, and in contradiction with ourselves, if we impatiently threw from us the perhaps half-finished work, and half way should turn our backs to the goal. The traveller, the voyager, or the warrior, meets unexpected difficulties in his way; the elements conspire against him; he must endure cold and heat, hunger and thirst; perhaps he cannot return, or may not without being untrue to himself and his honor; he must be patient. And perhaps the end of trouble is nearer than he believes; yet, can he hold out a few days longer, and comes, and he looks back with glad sense of triumph upon the course he has traversed. But not only pains and troubles, but also long-delaying obstacles, demand a quiet, patient perseverance. We often miss a long-sought end, because, from our impatience, we cannot await the favorable opportunity. The hunter

waits a long while at his position, until the game expected presents itself to his aim; if it be a small, insignificant object which he seeks, but without patience, he will not gain it. Often a man of the noblest purposes, full of force and ardor for action, sees himself doomed for long years to inactivity; the fervor of enterprise glows in his veins, but time and occasion do not allow it to appear. Has he no patience, and does he give up too soon, perhaps he will lose the aim of his whole life. Often all fulfilment seems denied to the fairest hopes, or, at least, to be banished to a distant future: woe to them, who, with hasty impatience, give them up, and become unfaithful to their hearts, their faith, and their purposes! When the crushing yoke of Bonaparte's despotism lay upon Europe, and all things seemed to unite to perpetuate it, many well-disposed men, from mere impatience, because they could not see the end, nor, on that account, await it, yielded to a system opposed to their convictions, and sank their dignity and honor. There were happily, praiseworthy men, who, still patient and expectant, kept themselves undefiled, and, when the great moment came for their freedom, no extorted or submissively-plighted allegiance needed be broken, to enable them to follow the inclination of their hearts. None needs more patience than the forward and aspiring man, the enthusiast, whose breast is full of grand purposes or grand hopes. There are times when heaven is overcast with dark clouds, and a dull, heavy air oppresses every living thing—when falsehood, knavery, cowardly subservience, have gained the supremacy, by all the arts of fraud and de-

ception, and hold the force of the people, every impulse, and every effort of freedom, imprisoned in the net of cunning, so that every one, who bears in himself the desire and the force to be free, must refrain, since, by himself alone, he would make a vain beginning. In such case, let him keep a calm, patient heart. The time surely comes, and comes soon, when a fresh breeze, like the breath of life, passes over the field, and dispels the oppressive clouds; the sun, awakening and refreshing, bursts forth, and the healthful, fresh power of life can again move in all its creative energy.

Patience is not necessary merely in order to prevent our giving up the end for which we strive, or our turning back from the way already entered, but also to prevent our impatiently fretting the mental powers, and weakening and laming them. The impatient man is in conflict and discord with himself, and turns against himself the power which he cannot apply beyond himself; but thereby he fatigues and weakens himself. Patience, on the contrary, quiets, preserves the inner peace, and makes us husband our energies. To the patient man, the heaviest burden is light; to the impatient, the lightest burden is intolerable. Pain becomes raging, by the violence with which we vainly contend against it. The impatient man is like the wild horse, who vainly wearies himself in the effort to shake off his burden, and, at last, after long raging, sinks down exhausted. The patient man, indeed, suffers and bears a foreign yoke; but, because it is unavoidable, he bears it with willing resignation, and so disposes it, that it ceases to be oppressive, and does not bow him down.

Easily, uprightly, he walks beneath the burden, as if it were play; and it is play to him, since he is free and cheerful under it.

We called patience the feminine virtue; and, in fact, nature has destined woman to display the power of her lovely spirit in this virtue. With weak frame of body, and tender, excitable nerves, — without the strength of man, — she is subject to every adverse impression from abroad, without being able to make any strong resistance. She lives more in sensibility and feeling than in action, since nature, together with manly strength of frame, has denied to her manly strength of will and activity. From the nature of both sexes, it universally follows that the woman is dependent upon the man, and to her an active, independent position in society is denied. Man must sustain and defend her; to him she defers confidingly. The excited and exciting life, in which man stands contending, — to which he opposes his active energy, — drags him into restless commotion, kindles in him violent desires and passions, agitates and troubles his mind; and against this storm the tender wife rises up, with no other weapon than patience. But by this she conquers, and conquers in the loveliest way. Upon her calm bosom the waves of passion break; by her gentle temper she disarms the anger and ill-humor of man; yet more, she establishes peace not only between him and herself, but also restores it to his own breast. While, with fond patience, she defers to him, the gentle spirit of peace pours into his heart, and self-control and discretion return. This is the fairest province of woman — to be the pacifier, the mediator in life. The altar upon which she pre-

sents the sacrifice of reconciliation is the domestic hearth; but the spirit of love and peace goes forth from it into all life, and manly virtue remains rude, apart from the soothing, softening influence of feminine excellence.

The whole destiny of woman calls the virtue of patience into requisition. With sorrow must she bring forth children; with incessant care and anxiety, through vigils and privations, she must rear them up. The domestic activity of woman does not require the strong exertion of man; but no quiet nor respite is allowed her, and her life is a constant exercise of patience. Every domestic misfortune, sickness, want, care, press especially upon her; man is seldom able quietly and perseveringly to help her bear the burden. And how could the education of children succeed without the sure, unwavering, unflinching offices of the mother, who ever in the same way opposes the perversities of the children, bends in time their obstinacy by her gentleness, and often acts as a mediator between the anger of the father and the insolence of the child? This quiet constancy is possible only through patience and temperance, which gently oppose what is adverse and harmful. Happy the man whom this feminine angel of patience guides through life! happy the man who can rest his unquiet heart where calm peace dwells!

But patience belongs also to the virtue of man. Without patience, no industry, no enduring effort, is possible; without it, no work of life succeeds. It is even a virtue of the hero. It is the armor of defence, the shield which he opposes to danger, while he wields the sword of courage. He can overcome much only

while he exerts enduring perseverance; often he can reach his aim only by waiting with discreet constancy the proper moment of action. By steadfast patience, Columbus resisted the cowardly dissatisfaction of his sailors, who would turn back upon the path towards the new world which they sought to discover. He resisted, and thus gained the end which he had so long sought in vain. Patience, perseverance, was the triumphant virtue of that great delayer, Fabius, who by and by fatigued and weakened the rash enemy. Every great hero must, in certain cases, exercise the art of delay, or he will waste his forces by untimely violence. Antiquity presents us, especially, with two heroes of patience — Ulysses and Philoctetes. The former, losing the way on his return home, withstood all the conflicts, difficulties, and trials, — especially that severest of all, which the enticing Calypso prepared for him, — by his steadfast, faithful longing for his own hearth; while it was the aim of his wishes only to see the smoke go up from his own roof, and then to die. And his steadfastness was crowned; he came back; and, unacknowledged, he was obliged to stand a severe attack in his own house; but even here he conquered, and reposed in the arms of the trusty Penelope. The other, whom the Greeks, on their passage to Troy, had left upon a desert island, on account of his incurable, loathsome wounds, lived here helpless for many years, abandoned to himself and to his pains; and when, afterwards, the Greeks needed him and the Herculean bow which he carried, and sent Ulysses and Neoptolemus to bring him to Troy, he resisted with noble pride, and was even then determined to remain, when they

had robbed him of his bow, his support and defence. Nothing but the apparition of Hercules, his former master and friend, decided that unyielding will, which no art of persuasion, no artifice, and no fear, had been able to shake, by inducements of love and promise, to go to Troy. Patience is the heroic virtue of the martyrs of the faith, who can and would oppose to the enemies of Christianity no other weapons than their unyielding firmness, and endure all tortures and cruelties without murmur or complaint, until the victorious soul is freed from the bonds of the body, and soars with jubilee to God and Christ.

But there is a false patience, in which the mind remains quiet and passive, and resists neither murmuring nor raging, but, bowed by feelings of sorrow, is troubled and darkened — in which, therefore, the mind loses its inner steadfastness: then only is it steadfast, when, untouched by all sense of sorrow, it is cheerful and joyous. This spurious patience is not the fruit of virtue, of free agency of will, but of drowsiness and sluggishness of nature, indifference, stupidity, cowardice. Often, patience appears in women as a mere natural gift — a consequence of their weakness; they suffer in stillness, and curb the lip, but are gloomy and embittered within; they feel unhappy and morbid. Such a patience does not calm the mind, and lames and breaks the mental energies, while it suffers and is bowed down; it has not the reconciling power, and brings neither outward nor inward peace. True patience is united with tranquillity, by which the spirit not only refrains from struggling vainly against unavoidable evils, but remains free and untroubled in its

sufferings, and rises proudly and courageously above them. The true child of patience is cheerful and smiling even through tears. He is like the mountain, which not only stands firm, unshaken amid the storms which break in fury upon it, but also lifts its summit above the cloudy night to the undimmed brightness of the sun. Thus we behold martyrs, in the midst of great torments, with calm countenance, with eyes ecstatic in joy. High above the body, in its realm of earthly torment, soars the spirit in bright ether, its gaze turned towards the eternal sun. By this peace of soul alone, can the hero, beneath the burden of difficulties, beneath the obstacles and hinderances which detain him, preserve his cheerful courage, and prepare for the moment of action. This tranquillity under oppression and suffering alone preserves the energy of the mind, while it suppresses every motion of false resistance, of untimely violence, and calms every disturbing, shattering, and galling commotion. This tranquillity makes possible that clearness of mind and discretion, in which the freedom of the intellect consists, and by which the aim of life is held fast with free, unmoved gaze, amid all embarrassments, and the right means of action are chosen at the right moment. This tranquillity is the fruit and property of strong will—of that pious calm of mind, or peace of soul, in which he lives who has attained the reconciling view of the world—that harmonious tone of feeling, which submits humbly to Providence, and receives with equal trust from the Divine hand good and evil. Without the cheerful calm of patience, his faith would waver in misfortune, and the light of the spirit be dimmed.

The full manifestation of human virtue takes place, however, only when fortitude is united with patience, strength of will in action with strength of will in endurance. If there are instances in life, in which nothing remains for man but to oppose a passive firmness to adverse influences from without, there are others, in which he ought to overcome and remove whatever opposes, oppresses, and confines him. The virtue of strong will, manifested thus, we denominate fortitude. It is the manly virtue, because man should lay hold of the outward world with active energy, and shape it according to the eternal laws of the spirit. But, since action is not denied to woman wholly, although she moves in a more limited and quiet circle, the virtue of fortitude ought not utterly to fail her; and, if she does not manifest it in mighty efforts, and bold undertakings, it will appear all the more amiable and graceful in its gentler form.

Fortitude, like patience, is directed against the adversities of life — against all that oppresses and disturbs existence, that conflicts with our instincts, wishes, and plans, that detains or draws us back on the way to the end; but it shows itself in active opposition, in conflict, not in mere passivity. If, in order to rid ourselves of an oppressive and disturbing pain, we resolve to undergo an operation which is attended by a severer, although brief pain, or, indeed, with danger to life, — this is fortitude. We manifest strength of soul in resistance to pain; we do not dread the hard means of relief. Upon the way to any desired end, if we strike upon some threatening danger, — if robbers lurk in the thicket to fall upon us, — if a swollen

stream is to be crossed,—and we do not allow ourselves to be frightened into retreating before these dangers, but go out resolutely to meet them, await the robbers with drawn sword, cast ourselves into the river's flood,—then we manifest fortitude. We commonly call the spirit of the warriors, who boldly go forth to meet the glittering sword, the cannon vomiting forth death and destruction, and rush with daring onset into the enemy's ranks,—or the spirit of the hunters, who contend with wild beasts,—fortitude. But courageous also is the seaman, who defies the waves of the raging elements, and trusts himself to unknown seas; the traveller, who despises every danger, to enrich by new discoveries the knowledge of the globe and of mankind; the philanthropist, who rushes into the flood of the torrent, or the flaming fire, to save a human life. Courageous—even more courageous than the warrior, and he who defies merely the hostile forces of nature—is he who opposes the wild passions of man; who dares speak the bitter truth to the choleric tyrant; who defies the fury of the excited mob, to wrest from it the victims of its revenge; who dares attack the idol of superstition, and is not deterred by the flames of the funeral pile from declaring the truth. The fortitude in such conflicts is greater, since bodily force is not to be overcome by bodily force and prudence; but bare spiritual energy, without any weapons, save the mind, resists an overwhelming power, which, provided with all the weapons of passion and physical force, makes the victory more than doubtful. More courageous than the heated warriors, who storm the hostile batteries, was that deputy, Feraud, who, on the

first of Prairial, threw himself against the populace, who were rushing into the convention, and placed himself on the ground before the door, to prevent their entrance. Braver than the bravest heroes of the French revolution, were the nobles who defended Louis XVI. against his unjust judges, and dared to declare the truth in opposition to an infuriated faction; and greatest among them appeared Lanjuinais; since he, being neither a former friend of the king, nor inclined to royalty, was hence free from party spirit, and contended only for sacred right. Courageous as a hero was Luther, who, as a solitary, obscure monk, without fame, without party, opposed the giant power of the Romish hierarchy, which had crushed in the dust so many bold confessors of the truth.

Fortitude, in the proper sense, is the power of will, pressing forward to resistance, to opposition, and appears active. But to it belong the virtues of intrepidity, or coolness, presence of mind, and resolution, which are sometimes together denominated by the term courage, or valor. In intrepidity and presence of mind, the mind is still in a state of susceptibility; the hostile, threatening power, bearing terror, attacks it, and it remains unshaken, self-possessed, in placid discretion. Then the active power within it proceeds to courageous resistance, in the form of resolution, which selects ways and means, and seizes the right moment to make opposition. Intrepidity, presence of mind, and resolution, are indispensable to true fortitude. It is, perhaps, more difficult for the warriors to stand long hours calmly amid the hostile firing, than to rush on to storm the battery; yet it is by all means necessary to

wait until the favorable opportunity for the attack appears. At the moment when one messenger after another approaches with tidings of disasters, nothing is more necessary for the general; than intrepidity and presence of mind; only in this state of feeling, can he take measures for defence and safety. Yet it is seldom that a commander is in personal danger, and in such cases has to give proof of intrepidity. On the first day of Prairial, Boissy d'Anglas won for himself immortal honor, when, from the president's chair, he maintained a calm, undisturbed dignity towards the raging populace, while here one with a pike, there another with a musket, threatened him, and a host of bayonets were directed to his breast, and when he did not waver, although they held out to him upon a pike the head of Feraud, who had fallen a sacrifice for him. Intrepidity is a condition of resolution. Without resolution, the courageous man will never come to action; and, whether sooner or later, must act in vain. In this virtue, the will appears wholly in its proper activity, as the faculty of determination, and wholly in freedom and supremacy over the outward world. Whatever hostile and threatening may press against it, it does not merely stand calm and steadfast, but it moves with the speed of lightning, and meets at the right moment, in the right direction, the attack of the enemy; all the powers of nature storm it in vain, in order to confound it; but the more quickly and decidedly it rushes to meet them, and, scarcely attacked, it is already victor. Resolution stands parallel with clearness of mind, that keeps the soul bright and wakeful; and, in this union, the intimate connection between the intellect and will

appears. Indeed, even intrepidity will find a support in clearness of mind; since, while this looks out for the next moment, and maintains a close watch, the dread of danger, which is usually magnified by imagination, vanishes.

Presence of mind and resolution constitute the share which women chiefly have in the virtue of fortitude; and these qualities may show themselves, especially in their circumstances, in sudden calamities, which disturb the peace of the family. Love, in the wife and the mother, frequently turns aside many deadly dangers from the objects of their tenderness, by presence of mind; and by the resolution of prudent housewives, many a misfortune has been choked in the germ. It is rare that women, in extraordinary emergencies, display the strong heroism of man, and, uniting active energy with resolution, step beyond the limits of gentle, placid womanhood. Such is the model of masculine courage, which the Greek mythology and art present in the form of Minerva.

Fortitude and resolution appear most grandly in bravery, when the mind of man meets or rushes against dangers which seem far beyond his powers, or when he undertakes enterprises whose success depends upon availing himself of a momentary opportunity, and in which every thing rests, as it were, upon a point, and can fail in the twinkling of an eye. It was bravery by which Hannibal led his hosts from Spain, through Gaul, across the Alps, over untried ways, into Italy, and carried the war into the enemy's country. Bravery led Alexander the Great, with a small army, to Asia, to overthrow the masses of the Persian Colossus. Bravery

gave to Themistocles his plan of trusting the entire fortune of the Persian war to the fleet, and with bravery the Athenians followed him. Bravery moved the leaguers of St. James to attack for the twentieth time a superior enemy.

In bravery, the sublimity of man manifests itself in action, as in patience and firmness in repose. The physical world affords suitable images of sublime repose, but not of sublime daring; because, in this, the active superiority of the mind appears, which, as it were, overleaps all the portions of natural sublimity. When the swollen stream rushes down from the mountain into the valley, and prostrates all before it, we shudder before its sweeping violence; but the mass which it bears with it, corresponds to its powerful action. If, on the contrary, the hero, with shield before him, rushes into the enemy's ranks, alone among a thousand, and puts them to flight, all proportion of physical power disappears, and spiritual energy alone stands victorious on the field of battle.

But in bravery there must be some regard to possible and probable consequences, or it degenerates into foolhardiness. The distinction between true bravery and foolhardiness does not lie in the actual consequence; since sometimes a foolhardy deed may succeed, and an enterprise of genuine bravery may fail. The attempt of the leaguers of St. James would perhaps have succeeded, even had the men of Basle turned their backs to the enemy. And has it not succeeded? The dauphin stood fixed in astonishment at their courage, and concluded peace. In clearness of mind and discretion alone, the difference between genuine bravery

and foolhardiness lies. The hardy fool rushes in drunkenness of feeling, in blind transport, against danger, without rightly perceiving or estimating it, and without any discreet choice of ways and means. The brave man acts with enthusiasm, clear and glowing; but he knows what he does; knows his forces and the strength of his adversary; sees clearly the possibility of success; and is prepared to meet with resignation failure, death, and ruin. Foolhardiness is the daughter of that fortitude which, not a virtue, but a natural gift, is not attained and exalted by freedom, but is inborn. But we demand the fortitude of virtue. Joy to him to whom nature has granted the gift of valor! He needs only to cultivate and exalt it, and nature and free agency will unite to produce perfection. But those timorous by nature may become courageous by education. Frederick II., in his first battle, hid from the enemy's fire under a bridge; but he overcame this natural timidity, and was afterwards the most intrepid and courageous hero. But if one naturally timorous should be unable to overcome utterly his weakly excitability of nerves, so that he is still surprised by fear in the first shock of danger, his courage will have the more constancy, since it is supported by discretion. Natural gifts are variously divided, but virtue in itself is one: he who has the virtue of clearness of mind will also have courage; and the converse is true.

By patience and fortitude man becomes conqueror of outward foes; he is not to be cast down by suffering; he thinks slightly of all pains and all burdens; he is irresistible in energy, and, sure of victory, rushes into all dangers: but he has within his own breast the worst

enemies to contend against; violent desires, which drag him on against his own better will; raging passions, which disturb his peace of soul, dim the light of his spirit, and hold his will in unworthy bondage. What avails it for him to overcome the enemy by fortitude and patience, who would cast his body into chains, if he falls voluntarily into the far more shameful chains which his ungovernable desires forge for him? Outwardly free and ruling, he is bowed down in inner slavery. What avails it to the hero to win laurels in a thousand battles, to be praised in songs of bards, if he rests in cowardly pleasure? or, dazzled by the passion for dominion, he prefers an unrighteous sway to the free homage of the people, and arrogantly sets the foot of his power upon the necks of free citizens? He has conquered all else; but to himself and his passion he yields. The crown of his glory fades; the songs that praised him are silent; and base flattery alone is now heard. Hercules had fought many battles, which the hatred of a hostile goddess had provoked, and he came forth victor from them all: lo! the charms of the fair Omphale unmanned him; he gave himself up to her as a slave, and, seated among her maidens, plied the distaff. In vain had the Philistines lain in wait for Samson; he escaped all their snares until he loved the treacherous Delilah, and, in the weakness of passion, disclosed to her the secret of his strength. Then he fell into the hands of his enemies; and they put out the eyes already blinded by passion. He alone is truly a hero who governs himself; only such a one can run the full career on the path of glory. He, on the contrary, who surrenders to passion, when very near the

goal, at the moment he reaches out for the palm, will fall into an abyss that suddenly opens itself. Blinded by ambition and arrogance, the greatest hero the world ever saw fell. For intrepidity, presence of mind, decision, bravery, Napoleon was second to none: in prudence upon a grand scale, he excelled all. But he fell, like so many others, through want of temperance or moderation, and the vengeful Nemesis performed upon him her office.

If the course of the hero — the victory over the world — does not succeed without the moderation of passions and desires, how much less the work of virtue! Patience and fortitude execute what prudence intrusts to the spirit of enterprise. But virtue manifests itself not merely in outward activity, in the establishment of novel, grand creations, but especially in the quiet practice of justice, in the peaceful maintenance of honor, in the observance of the sacred rule of right and order. But courage and firmness are needful to this; yet, above all, temperance, since nothing more opposes the moral law, than the rude, unrestrained sensuality and selfishness, from which appetites and passions spring. Justice and honor are nothing but the victory of the mind over these enemies, that rage in the human breast; and all injustice and dishonor have their root in the overpowering appetites. Avarice rapaciously or treacherously invades others' property; lust destroys the peace of families; passion for sway prostrates the freedom of citizens; base ambition crawls before the throne of tyrants, and base greediness snatches at the crumbs from the gluttonous tables of crowned robbers. All strife, all discord, in human life would cease if these

inner foes were quelled, and we had only to deal with the agitated elements and wild beasts. We should need heroes no longer, if all moved within the confines of virtuous temperance. Hence it is the first demand to be made of the good, strong will, that it maintain the rule over the passions and appetites, that they may not hinder it in the work of virtue, may not break its power, nor drive it from its object.

This inward self-control we call temperance, or equanimity. It borders, on the one side, upon intrepidity, or coolness and resolution in outward conflicts. By intrepidity, the will maintains the rule over fear from without; by resolution, the will remains master of itself. Coolness may be a natural gift, and still a work of self-government, and will be always enhanced by this; since he who knows how to subdue his emotions, will not give himself up to the control of fear. But temperance is especially shown in the maintenance of inward evenness, or self-control over the emotions which disturb the internal peace; in the equanimity of a mind never giving way to any distracting doubts or raging violence; in remaining ever the same, amid the liveliest excitement of sentiment and feeling. Temperance has not merely to deal with impressions from without, with fear and dread, but also with the desires and emotions excited by outward or inward temptation, which might lead to unjust and dishonorable actions.

We call this virtue temperance, because by it the desires and emotions should not be suppressed, but only subjected to a measure and limit. We demand no apathy nor insensibility—no lack of vivid excitability, even of the senses. Strong, living emotions are quite

necessary to an energetic life; in them lie the motives to great actions. Without the strong, indignant zeal of Luther, the work of the reformation in Germany would not have taken place; without the hatred which glowed in so many hearts against the tyranny of Napoleon, Europe would never have been freed from his yoke. All the desires which become exceptionable by intemperate passion, spring from natural, and, in part, noble, instincts; and these instincts should by no means be eradicated. The desire for wealth, honor, power, spring from a self-love inherent in human nature, which, well governed and well directed, bears the fairest fruits of perfection. Anger, revenge, are but the oft-destructive flames which the spark of justice or moral zeal has kindled. All the passions which relate to sensual enjoyment, spring from an instinct, without which life would be cold and dead. Therefore we should not suppress, but govern, our desires and emotions.

There is an innate and an acquired insensibility, both of which are equally exceptionable. The former is peculiar to cold, indifferent dispositions, who are capable of no vivid excitement, no enthusiasm, and no aspiration; who not only fail of being guilty of vices by violent outbreaks of passion, but who are incapable of true virtue; who are to be won over to no mighty deeds, no enterprises of glory or enthusiasm, no sacrifices. They perhaps have the praise of quiet, useful citizens, but in the moral kingdom no place belongs to them. By every effort of mind, by every imaginable means, have cynics and monks sought to crush the sensibilities, and to draw the soul away from all natural desires; but this artificial insensibility, even in the

most favorable instances, bears only the fruit of a cold, selfish virtue, which withdraws from works of charity, and falls into an idle self-contemplation; and, since men cannot live without the natural, even the sensual desires, injured Nature avenged herself, by infusing the poison of sensuality into the sentiment of piety, and blowing her pure light into the devouring flames of fanaticism. It is a fatal delusion, that Christianity demands the suppression of all the lively sensibilities; it would purify, govern them; every impulse and emotion should be subject to the sacred rule of pure love, clear discretion, conscious freedom; the spirit should have constant control over the sensual nature. The virtuous man needs, and must therefore have, appetites, vivid sensibilities; they are the mighty lever and motive of action. But the mind should never give way to them, else they degenerate into passions; since that is a passion which robs the spirit of its free self-control and activity, and puts it into a passive state: it ought, even under the most violent emotion, to maintain its freedom, activity, and discretion.

The desires and passions, that fetter and confound the mind, spring not merely from the sensual nature, but have their roots also in habit, which binds with artificial chains the freedom of the mind. By false usage and education, only the sensual desires acquire supremacy over the will; and when with the prejudices of custom sensuality unites its uncontrolled force, the deadliest of all passions, that waste life with raging fires, spring forth. The will should be free, independent of all that hinders its purposes, and deters it from its determined path, no matter whether it be from the vio-

lence of natural desire, or from the cramping limits of false custom or culture.

Temperance is the effect of the utmost strength of will, and also its most difficult task. Outward obstacles are more easily overcome, because they oppose the heart, and provoke it to resistance, than one's own desires; since these offer no resistance, but spring from the heart itself. The former attack our independence, and call out the inward energy; the latter, although impairing our freedom, while they flatter our selfishness, make a show of wishing to promote or defend our independence. A man easily kindles into anger, and is roused to resistance, if another invades his property, because he feels injured and restricted thereby; but, if unrighteous covetousness inflames him to strive for the enlargement of his property, he then deceives himself by the pretence of a just regard for himself, for the extension of his means of usefulness, for the promotion of his dignity. To self-control inward clearness belongs, and a strength of will, which secures obedience to the voice of conscience in the raging storm of passion, and, in the violent agitation of the heart, holds fast the righteous means. Temperance is a much higher virtue than patience and fortitude; and all the splendor of heroism grows pale before the pure light reflected from the smooth, bright surface of a well-ruled mind. Temperance, indeed, cannot exist without patience and courage; nor can the latter exist without the former. He who gives the reins to none of the desires that spring from the inner impulses, will yield to no outward impressions, no fear, no pain; since these maintain their deafening sway only from

inner sensuality, selfishness, and the animal instinct of self-preservation. The great passions, on the other hand, — the passion for honor and power, — are easily provided with the weapons of patience and courage; they pursue their aim with constancy, sacrifice many comforts, many enjoyments, to a single overruling desire; in its violence, they despise every danger, surmount every obstacle, and press unflinchingly to the end. The rude multitude hail their presence; pale fear bows in homage before them; venal flattery and feeble wonder raise the shout of praise: but the free man, the admirer of genuine virtue, cannot be bribed by this false splendor; he sees behind the dazzling glitter the dark form of rude passion. And when the idols fall, — as sooner or later they must, — then the false love and admiration of the people are changed into contempt and aversion; cowardice, before dumb, now raises the voice of hatred, and baseness jests at fallen greatness. The virtue of temperance, without passion itself, excites no impassioned admiration; great, but calm, it stands, like a brightly-beaming star, that casts its mild splendor abroad upon the night, to which all noble hearts beat response, in which all pure spirits bask, and which still shines on, when all the meteors of false and dazzling glory are quenched and lost in darkness again. It is a great and true saying of Holy Scripture — “He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.”

Temperance or equanimity not only wins — as the proof of the highest strength of soul — the highest prize of virtue, and the most general, enduring admiration, but it is also a beneficial, blessing, and satisfying

virtue. It is only by temperance that the great works and creations succeed, by which justice, freedom, peace, and humanity, are established. Brutus established the freedom of Rome, while, controlling the anguish of paternal love, he submitted to the axe his son, who would have betrayed his country. Zaleucus confirmed his legislation by sharing with his son the penalty of blindness. As long as the Roman heroes served no other passion than love of country, and, after the office was discharged, resigning the unlimited power committed to them, returned to their private station, — Rome's freedom stood; but the intemperate ambition of the emperor overthrew it. Temperance marked the heroic love of freedom among the Leaguers, since they demanded only their former rights back again — attacked nothing which belonged to the territory of the king, or the house of Hapsburg, and even spared the blood of the Landvögt, whom they permitted to depart in peace, after he had sworn never to molest the Forest-towns. But when temperance yields to covetousness or rapacity, then bloody faction breaks the bond of fidelity; the love of freedom forges chains for the neighbor; and, upon the foundations placed by virtue, a dark, unshapely building is erected, which at last falls before the storm of time, until temperance restores and remodels it.

The virtue of temperance is peacemaker and mediator in life. Patience, it is true, — that silent, gentle sufferer, who endures all cheerfully, — sheds peace into the heart, and, united with pious resignation, soothes and reconciles all around her, and assuages the violence of vexation and despondency.

But, first, temperance, gentle equanimity, completes the quiet of the suffering soul, and smooths it to a clear and bright surface. He who cherishes no violent desires in his heart, and clings to no object with uncontrolled passion, will preserve his equanimity alike in sorrow and vexation; and he who is peaceful in himself, will live at peace with others, harm no one, and diffuse around him nought but peace and contentment. This equanimity is especially the province of women. Nothing is more opposed to feminine dignity and loveliness, than violent passion; and nothing is more destructive of domestic peace. But what their province is, nature and custom alike teach. These tender vessels receive and endure no rude agitations; and if, in extraordinary cases, they are too violently shocked, they are broken, and their precious essences poured out in madness and delusion. In this respect, custom holds them within strict limits, and even in innocent enjoyments prescribes to them a strict rule. Happy for us men, to whom life brings so many rude shocks; whose work cannot be accomplished without strong commotion, nor without heat, anger, and indignation; in whom the storm without so often rouses a storm within;—happy for us, if in woman we regain the lost medium; if from her countenance cheerful peace again smiles upon our troubled gaze; if, returning from our restless sphere of action, we find the priestess of peace at the quiet fireside, discharging her sacred office!

LECTURE IV.

CONCLUDING VIEW OF THE SECOND CARDINAL VIRTUE, OF WHICH VITALITY OF WILL IS THE FINAL ATTRIBUTE. THE THIRD CARDINAL VIRTUE: PURITY OF HEART.

IN order to virtue of will, we have required strength — strength in the endurance of all suffering, of every thing that checks and oppresses the spirit, and occasions us pain and displeasure — or, patience and tranquillity ; strength, moreover, in opposing all that is hostile and adverse, all that detains or would hinder us on the career of effort ; strength in conflict with the outward world — or, fortitude ; finally, strength in the conflict with ourselves, with our lower nature, our desires and emotions, and from the passions that result from habit — or, temperance. By this triple strength, the independence of the will is maintained, so that it is always in a condition to follow and carry through whatever wisdom and prudence may dictate ; so that it is never drawn away by blind natural power, nor obeys impulses and forces foreign to the mind ; never falls into the thralldom of necessity, but, upright and self-possessed, remains steadfast in the exercise of its freedom. But, with all this, the demands upon the virtuous will, in order to its perfect discharge of moral duty, are not completed : in order to its perfect freedom and independence, an independence of all custom and outward guidance is requisite, which we

denominate vitality of will — the original, inexhaustible, ever-renewing energy, whose source and motive lie within itself alone: we demand living strength of virtuous will.

A man can show patience and firmness in the endurance of suffering, and stand unshaken and upright, when heavy burdens are put upon his shoulders; he can, amid suffering, preserve inward peace, lift his head free above the burden, and keep up his spirits under every pain; he can with intrepidity meet every danger, with resolution arm himself for the contest, bear his weapons with bold heart and strong hand; he may, soberly and temperately, free from desire and passionate habit, be in a condition to make any sacrifice, at least to a purpose once embraced; and yet the best property of the will may fail him. He may, indeed, free from the sway of outward nature, act according to the laws of the understanding; but these laws may be alien to him, merely habitual, learned and derived from others, or arbitrarily contrived and put together by his own understanding, and the observance of them may be in a manner slavish and forced; he may lack vitality of will.

Most worldly people, and often those, alas! who manage the great concerns of nations and kingdoms, — rulers, — those who sit in the councils of princes, — suffer this want. Very frequently the virtues of patience and temperance are found amongst them; for by their aid they have been able to complete the long career to the summit of power. They must rise by diligence and perseverance, and perhaps stand at the gate for years before it is opened. They must deny

themselves many things, resist many desires whose gratification would turn them aside from their course, suppress much anger and dislike; they must habituate themselves to no comforts nor fond tastes, since they must regard these as obstacles to their advancement. At most, the passion for honor, power, will animate them; but they know how to control this so far, as to take no hasty step, and never transgress the necessary limit. They are, perhaps, also decided and courageous; upon important emergencies they keep their composure, and direct the helm with steady hand. It is, indeed, their common fault to cling passionately to certain prejudices, whose source lies partly in the selfishness of their position, partly in habit. But perhaps they are free from this; they have formed to themselves certain main principles, which are the fruit of reflection and experience.

But in these, observation and custom are far more regarded than the free inquiry of a living mind; they have sought the rational and universal, but have taken it at second hand, and not from their own soul. They have placed upon themselves a yoke, attained no individual convictions. With sequence and order, they hold fast what has been acknowledged and tried, and are inflexibly true to their principles: so far they are virtuous. But they have acquired this fidelity more by long exercise and self-training, than by being led to it by their own living tendencies; understanding and will are not in perfect harmony with them; they do not meet each other freely, but the one is servilely subject to the other, although by an inner and self-restraint. Now, whatever such men undertake lacks fresh vitality

and creative force, although it may have the stamp of rationality. Lifted above appetite and passion, they may, from worthy motives, strive after rational aims — may labor for justice and humanity; but their view of life will not be the fruit of a mind free and in living sympathy with the world, but of a cold, dead calculation, and therefore will be onesided and contracted; because they do not vitally understand life, nor vitally lay hold of it, they will never meet its true wants; their cold calculation will always betray them; and their self-will must set them at variance with mankind. Their activity always moves in the old, beaten paths; without independent enterprise, they will always allow themselves to be decided by circumstances, instead of controlling them with vital prudence; they will not adapt themselves with propriety to all cases; and, in new instances, they will not select corresponding new measures, but always abide by precedent. They will invariably, sooner or later, outlive their time, and exist superannuated in a new age.

In the narrower circle of morally-pious life, the want of vitality of soul appears in such men as borrow their principles of action from an outward law, like the Jews. A conscientious observer of the Mosaic and Talmudic law can manifest a certain strength in the practice of what he recognizes as his duty, especially much patience and temperance; since courage is not the part of this oppressed people. We will not presuppose such a one to be utterly spiritless and mechanical: he has, perhaps, reflected assiduously upon the law, and received its precepts with conviction. But, since he has not reproduced it from his own soul, his will can never

vitally coincide with it; for him it is a foreign yoke, which he is determined to bear merely by practice and custom. The virtue of such a man is hence nothing but a kind of mechanism and direction.

Even in the Christian church, alas! there is no lack of such merely mechanical virtue; and I must mention, for instance, a church association, which justly enjoys universal respect, on account of the pure moral discipline which it exercises. I refer to the Evangelical Brotherhood. Even that moral discipline to which all are subject, and which keeps them from laxity and moral corruption, has the disadvantage of oppressing vital virtue. While its members are habituated from youth upward to the same order and mode of life, and kept under strict watch, there can be no development of freedom; aberrations are made impossible, and likewise all attempts to form a free, individual mode of life; a heavy uniformity presses upon the community; and, since the mind will cheerfully show itself only in freedom, this kind of Christian piety bears a stamp of gloom and feebleness.

Those attain a higher degree of freedom, who, with a certain independence of understanding, have formed rational principles of life, whilst they by no means confine themselves to the letter of Scripture, but perhaps employ also the maxims of worldly wisdom. But these are of a cold nature; the understanding predominates in them; they do not really comprehend life; and hence their moral principles are but a dead mechanism. They follow them faithfully, exhibit patience and temperance, and apparently deserve the praise of virtue. Nevertheless, their life lacks fresh, vital spirit, and

cheerful activity; their virtue is like a well-ordered, useful garden, in which every shrub, every hedge, is artificially trained, and kept under the gardener's shears. Such men, in domestic and ordinary civil life, where is no need of any extraordinary efforts, are entirely in their place; but if spirit of enterprise and active energy are demanded of them, in order to execute new plans, if they are in any of the extraordinary emergencies of life, then they will not be able to solve their problem, or perform their task. The consequence is, that in them intellect and will are not in living harmony—that they are merely used to acting according to rules, and they bear a yoke, although it be a self-chosen one.

This want of vitality, by which the spirit becomes the slave of another or of itself, is pretty closely attended by want of perfect mental clearness, whose light is self-derived, and suffers itself to be obscured by no barriers, even self-imposed. But a living will must keep the intellect also vital, as, in return, a clear understanding, keeping firmly in view the highest aims of life, must preserve the will from all sluggishness, and constantly wakens it to activity. Then we know that intellect and will stand in living reciprocity. On the other hand, the want of vitality of will must have its ground in coldness of disposition. If a constant flow of lively emotion move the will, then it can never fall into mechanical uniformity. Indeed, a living will must preserve the heart from coldness and vacuity, since the will is the root and centre of all activity, and extends its influence every where.

We denominate the original act, that lies at the foun-

dition of all moral activity, virtue, or character. This original act is the work of the will, which decides with spontaneous energy for true morality, for a mental life, free and pure. This original act is nothing but the manifestation of the inmost life, which is pure activity. No act, no purpose, should be merely an offshoot of an earlier act, an earlier purpose, but should constantly proceed from the original immediate act. As it is a false view of the agency of God upon the world to suppose that he once created it before time was, and placed in it the forces necessary to its progressive development, so that he can, as it were, but passively watch its course, without acting upon it, or, at most, only in rare cases, interposing his intermediate agency; as it is true that all that springs up and lives is the effect of immediate divine agency; that God produces and sustains all; nothing springs merely from another, and is sustained merely by another; — thus the pure, immediate moral life should be infused into every moral purpose and deed; and this life, because it is immediate, must be ever fresh and ever renewing its youth.

By this vitality the will first maintains the perfect freedom, which is the stamp of virtue; then it no longer wears chains, either those of outward nature, or those of inner sensuality, or yet those of routine, or even those which are self-imposed by submission to arbitrary rules without true life. Open to every new intellectual light, to every emotion of the heart, capable of purposes ever fresh and free, man, then, begins his life every moment anew; he never rests upon what he has accomplished; he drags after him no chain, no burden; but, with look ever onward, he goes forward to his

aim; every new obstacle excites new ardor; against every new enemy he selects new weapons; from one work he hastens to another; the more he has done, the more he does; all that he produces bears the same essential form of life, and, at the same time, each work has its own individual stamp; and as life around him is ever new and ever young, so he himself ever renews his youth; in him the creative spirit of divine life works, which streams from the eternal, inexhaustible fountain.

It is only by this vitality of will that human life can be developed in its richness and beauty. Where, on the contrary, routine and cold calculation prevail; where fresh individuality and originality are wanting; where all glides on in a sluggish monotony,—there is no life, but death, and, sooner or later, decay and dissolution ensue. The vital force not only creates, but sustains; and, where it dies, all falls asunder. By want of spiritual vitality, all states, all religions, all establishments and institutions, perish. Where the living power of will is wanting, where only the dam of custom, and not the free, brave deed, defends life from threatening corruption, which passion from within and without supplies, there, sooner or later, will the ravaging floods break through and overthrow all.

But resistance to such dangers may call forth illustrious minds, who, with all the fulness of living energy, undertake the work of restoration and improvement, and breathe new life into the inanimate mass. Thus Luther and the other reformers came forth, when the church lay in torpor and corruption. Such reforming and creative spirits always bring with them a new, liv-

ing age, or, rather, stand at the head of a new and important movement. Our age is distinguished by this, that, after a long, quiet slumber, which has prevailed since the peace of Westphalia, (the numerous wars have not changed the form of life, and the motive to them has not sprung from the depths of national feeling,) a universal movement is excited, without its being begun and directed by any distinguished leader, such as Luther was; since Napoleon himself was only urged on by it, and did not comprehend it. With us this movement is now in full activity, and needs, alas! only the creative word to call forth form and order from the dark chaos.

But vitality of soul does not consist only in being independent of routine and foreign dictation, in reference to moral convictions and plans of life, but also in reference to prudence and outward action. A man should not only choose his aim, but also the means which lead to it, with his own, living mind; in every respect he should act for himself freely. In the department of prudence and professional action, vitality of soul is shown as the spirit of discovery and of enterprise. By these only will the scholar, the artist, the statesman, the commander, the merchant, accomplish any thing extraordinary, advance the progress of civilization, and produce progress in life. All industry, all patient, persevering efforts, all fortitude and self-control, are in vain, without the vital, progressive spirit, which originates new works, and opens new paths. In fact, the value of the former virtues is well recognized in common life; on the contrary, a living, free individuality is not seldom, in ordinary life, an object of blame

and offence. He who rises above all prejudice, and goes his own way, — who breaks through the limits of routine and mediocrity, — may be certain of giving offence, and of being in conflict with prevalent opinion. It may be that such a one does not exercise sufficient forbearance and foresight, since public opinion should not be too rashly defied; but it is always our duty to rise to a higher, freer view, and to learn to prize life and individuality above the ordinary, uniform standard.

Here, again, a word of warning and exhortation to parents and teachers. It is the office of education, by a constant, persevering application to industry and obedience, to accustom children to a steady mode of life — especially to exercise them in patience and self-control; and this office is in most cases performed. Industrious children are often found; they know how to sit still, and accomplish tasks that are often painful to them. Even well-bred children are not rare, who, at a richly-spread table, know how to control their desire for the alluring dainties, and to wait until they are helped; who keep silent if they are not allowed to accompany their parents to a party of pleasure; who receive an inflicted punishment with gentle sorrow, and who, in a word, have learned temperance. Common education is less anxious for the exercise of fortitude. Jean Paul, in the “*Levana*,” judiciously advises putting the fortitude of boys to the test, as, for instance, during a walk in the woods, by contriving a feigned attack from robbers, in which the boy, from his father’s example, may acquire intrepidity and resolution. Fortitude is best promoted by an invigorating physical educa-

tion, and by bodily exercise. The courage that consists in victory over the outward world, has its strongest roots in sound, powerful bodily constitution; since through the body we come into contact with outward nature. The boy who is accustomed, by a noble, active education, to endure heat and cold, troubles and difficulties, — who is not afraid to swim any stream, to mount and ride any horse, — will show himself courageous and resolute in dangerous emergencies, where not physical power, but strength of will, is called for. But it is most difficult of all to quicken the inward life, and easiest of all to oppress it. The fault already animadverted upon, of merely training or directing children, of accustoming them to the observance of an external usage, to false awe of precedent and the opinion of mankind, without kindling a love of what is in itself good, and exciting living moral affections, is very frequent. Often fathers commit the fault of coldness and severity, so that they crush the peculiarities of their children, and, by confounding individual tastes with self-will, force them to what is contrary to their nature. Parents cannot be too emphatically warned of such mistakes. They should, with warm, tender hand, nurture and manage the germ of moral life in their children, so as not to chill and stupefy it, but to give it full and happy development in all its individuality. But it is very easy to say what is to be done, but hard to say how it is to be done, since to this latter, certain necessary conditions are prerequisite. Unless children have life in them by nature, no life can be excited in them. There are some dead, cold natures, into which, formed, as they are, entirely from without, a truly living spirit can never be breathed.

A living nature is, therefore, the first condition in those to be educated; but such a one must also be presupposed in the instructors. With mind quick and alive to every impression, they must observe and understand the nature of their pupils, in order to act upon them; and they must act upon them with living energy of will, since only life creates life. In the last place, in order to a vital education, the young must be brought up under the influence of the family, the state, and the church, that they may thence derive nurture and incitement. As a plant cannot flourish in a narrow, dark garden, enclosed by walls, no more can children strengthen into a living freedom and individuality in a life that plods on in the limits of routine, and moves in dead monotony. But the vital sensibility of the instructor can do much to waken and guide what is individual in the young to living freedom; and every one may gain this sensibility for himself by the labor of culture, and will thus always enlarge it.

By clearness of mind, by strength and vitality of will, man can accomplish much in the work of virtue; but without the third cardinal virtue — purity of heart — he lacks the true consecration. Even the former virtues cannot be complete without the last. The mind cannot live in perfect purity and clearness unless the heart be purified from selfish desires; the delusive phantom of selfishness will always appear near the highest moral aims, and confuse and darken the view. In misfortune we can maintain no true patience and tranquillity, unless the pure heart, free from self-seeking, suppresses all immoderate demands for outward enjoyment, and, in pure love of that for which we suffer,

is peaceful and happy. We cannot, in the pressure of danger, stand perfectly unshaken, nor meet it with unbroken fortitude, unless the pure heart, which desires nothing for itself, but every thing for a truly moral aim, is prepared for every sacrifice and deprivation. We cannot manifest perfect temperance and equanimity if impure passions rage in the heart; even if we subdue one and another desire, a third, and perhaps the most powerful and deadly, may wrest the reins from our hand. Without a pure heart, indolence, which has a source in selfishness, will, more or less, chain us to the yoke of custom; without love, pure, and tending to the loftiest aims, we shall always be in danger of stopping complacently upon our path, and resting satisfied with our attainments.

However, a man may exhibit a high degree of clearness of mind, patience, tranquillity, fortitude, temperance, vitality, without purity of heart; and can become thereby great and distinguished, but not truly virtuous. All the great characters of history — heroes, statesmen, founders, and rulers — were great by the former virtues; but few have the heavenly glory of purity of heart. No man can continue to lead others without seeing farther and more clearly than the multitude, and being distinguished by clearness of mind. The great commander must go in advance with comprehensive oversight, with keen vision, that penetrates every perplexity; the great ruler must stand above his nation and his age; the founder of a state must glance into futurity, and anticipate time, if he would not have his establishment die with himself. All human greatness can rise only by conflict; and without patience and

fortitude no victory is achieved: hence these are the most indispensable, and the ordinary heroic virtues. By temperance that true heroic greatness is attained which is displayed in peaceful, secure, and beneficent activity. Vitality of will must always appear in new creations, by which the form of the world renews its youth; and this is the virtue that distinguishes great founders and reformers. Each of these virtues deserves acknowledgment and admiration wherever it appears, even if it stands alone; and in whatever adorns and honors humanity, the truly feeling heart will ever rejoice. A manifestation of perfect virtue rarely takes place; never of virtue wholly unalloyed, since imperfection is the lot of mortality. The intelligent observer, therefore, since no completely perfect model meets him, must compose such a one, as it were, from scattered lineaments. We accordingly recognize the true worth of every historic form; we duly estimate the great warriors — an Alexander, Hannibal, Cæsar, Frederick II., Napoleon, and even the rash bravery of Charles XII.; we value the great founders, lawgivers, and reformers — a Lycurgus, Numa; Mohammed, Luther, Calvin; an Alfred, Charlemagne, Henry IV., Peter the Great; and we do not despise even the hierarchical severity of a Gregory VII., which is not devoid of greatness of soul. But we must reserve our entire admiration, with our warmest love, for those cases in which purity of heart is united with greatness of mind and strength of soul. Since there humanity appears in its greatest majesty, there the whole of life is grasped and exalted; there nurture for all the virtues can be found.

Most of the great personages of history stand subject

to selfish desire and passion; they are inflamed by lust for honor and power, and would make themselves the idols of their age, stamp their minds upon the world, and leave a lasting monument of themselves. It is, indeed, a noble ambition that springs from love for family and nation, or from any form of public spirit, if not from pure love. Hence the ambition of an Alexander, who fought for Grecian honor, is nobler than that of a Cæsar, who suppressed the freedom of his country: Gregory VII. was moved by public spirit for the church, or by zeal for that form of church government which he deemed the best; he acted with narrowness, from alloyed motives, but yet not from ordinary selfishness. Frederick II. placed his ambition in love for his royal house, and the defence of its hereditary subjects; but he never rose to the higher love of the German nation. Above all these heroic forms, thus darkened by self-seeking, stand sublime those great characters, who, with self-denial, unconcerned for fame and enjoyment, with hearts pure, and consecrated to God in service of truth and justice, have stood the heroic battle of virtue. But since purity of heart finds itself a stranger and neglected in this evil world, — since the will of man, bound to sensuality, may be overcome by the weapons of power, — these pure souls will oftener fall a sacrifice in the conflict than gain the victory over the world, since they wield only the gentle weapons of truth and virtue. Great rulers, enthusiasts for truth and justice, are not apt to finish their course unstained, since, overcoming rudeness by the sword, they fall into rudeness themselves, and cannot keep themselves free from passion.

A grand example of greatness of soul, united with

purity of heart, and at the same time perfectly victorious, is presented by Luther. He sought nothing for himself, — no earthly enjoyment, no glory, not even that of having discovered and diffused the truth; he sought nothing but the recognition of the old, eternal truth of the gospel, and of the divine majesty of its Founder. To this cause he ever devoted himself with entire disinterestedness; this he served with all the might of his soul. The impassioned heat with which he pressed forward, the self-will with which he defended against the Swiss the literal sense of the institution of the Lord's supper, are but small specks upon his pure, humble, zealous soul; and this self-will, even if it had its root in selfishness, was chiefly grounded upon his abhorrence of the intrusion of human wilfulness into the work of church reformation, which he would keep pure from every human alloy. Sublimity of lowliness, heavenly light of pure love, which is purified of all dross in the sacrificial fire of self-denial! What, in the comparison, is all the grandeur of heroes in the splendor of victory — in the glitter of earthly majesty? But Luther also conquered; he conquered by his humility; because he sought nothing for himself, he gained all that he sought; because he served but the pure impulse of the Spirit, and gave himself up as the instrument of its renovating power, he saw a new world spring up around him; and, without his seeking, this new creation bears his name.

The fate of the sage Socrates was otherwise. With clear foresight, and with an originality of soul which placed him above his age, and with a temperance by which he had purged himself of all passions, he united

a purity of heart, in which, with unstained fidelity, he served the cause of truth; and with humble obedience he fell a sacrifice to an age which did not comprehend him. No character, purer than his, beams from the night of heathenism. It was not the cold pride of stoical wisdom, not the flaming enthusiasm of patriotism, in which he offered himself, but the pure, peaceful devotion of love of truth, which, free from all dimness, was a pure striving for light, a clear consciousness of human ignorance.

Purity of heart is the holy of holies in the temple of virtue, into which the pure only can enter; only to the pure in heart can it be known what a pure heart is: here, where all rests upon vital feeling, every description and portraiture will be cold and dead.

Virtue consists in the discharge of duty, in the observance of divine laws, which the understanding recognizes, and the will practises. But all the motives to action, by which the will is moved, spring from the heart; — and if these motives are not accordant with duty; if the laws of God do not live in the heart, nor pass into motive and feeling; if impure, selfish, sensual desires press against the dutiful motives, or blend with these, — then the work of virtue does not take place. That alone is the pure heart, which is wholly pervaded by the sentiment of duty, wholly devoted to the divine laws, and free from all motives that are opposed to duty; a heart which assents, with warm affection, to the convictions of truth, desires nothing otherwise than what the understanding justifies and the conscience demands; and which moves the will to action by strong, enthusiastic motives to goodness — a heart which is

wholly true to conscience and moral obligation. But all this is mere general description, that gives no vital knowledge. We must take a deeper look into the movements of the heart, in order to gain a more living view.

The heart is the seat of all feeling and all sentiment; it is the faculty of sensibility, of emotion, by which we experience the feelings of pleasure and displeasure, love and hate. In it the sensual desires dwell, and the spiritual feelings of moral love, and in its inmost depths, the lofty feeling of respect, pious awe before the dignity of the human soul, and the unwavering independence which it should maintain. Life, the allurements of things around us, the contact with men, their influence upon us, excite all these sentiments and feelings in the heart, so that now it swells with sensual impulses, and now is pervaded by the pure warmth of spiritual love and reverence. It is the demand of the spiritual law that the spiritual should maintain the supremacy, and spiritual influences alone should control the will; and to this law the heart ought to be true. But this law should not be obeyed as a foreign enactment, which is enjoined arbitrarily upon the understanding, since it must, in that case, be lacking in living motive, and obedience must be servile and dead; the understanding should not point out the universal practice of mankind, and prescribe it to the heart, since even then obedience must be slavish and dead, because that what is valid for the generality of men may not have validity for the individual heart. That which revelation and understanding enjoin, ought rather to dwell vitally, and have rule in the heart itself. The

heart should love and seek that which is commanded by the moral law. The obedient child ought, as it were, to advance to meet the commands of the father, and, before commanded, anticipate what he would command. There is perfect unanimity in man when intellect and feeling, understanding and heart, coincide with one another, and both move the will to the practice of duty.

This free, living harmony of heart, in the sphere of duty, can take place only when the heart creates this from itself, and, as it were, becomes its own lawgiver, by maintaining in itself the supremacy of spiritual over sensual feeling — of the sentiment of pure love over sensual desire. Sensual pleasure is selfish, and, with all the various desires that spring from it, unites in selfishness, which seeks nothing but what charms and enhances one's own individual existence. By selfishness the sensual desires maintain the supremacy over pure love, since this seeks not merely the well-being and enjoyment of the individual life, but the aim of pure human life, and hence in a manner is always opposed to sensuality. By selfishness the sensual desires blend themselves with pure human love, and defile it by false reverence to self and what favors self. The dominion of pure human love over sensual desire takes place only in proportion as selfishness is overcome and suppressed; and a pure heart is that which is free from selfishness.

Selfishness makes man his own idol; to himself, to his own lust, he brings the offerings that belong to the altar of God; he makes himself the centre of the moral world; to himself he refers every thing; his own enjoy-

ment is the aim to which all tends. Whereas the will of God, the law of his kingdom, should be the rule of all action. On the contrary, man, by giving up selfishness, sacrifices his earthly self to the will of God; every renunciation of a desire and of its gratification—every subjection of a sensual impulse to feelings of pure love and reverence—is a sacrifice which he lays upon the altar of God. That, therefore, by which we overcome selfishness—by which the heart purifies itself for the service of virtue, or the opposite of selfishness—is the subjection of what is individual and selfish to what is universal and moral, or the resignation of what is our own to the claims of the moral world. This subjection and this resignation we may call humility; while selfishness always haughtily lifts itself above every other; and we can hence say that the main condition of a pure heart is humility.

Humility and purity of heart, in the first place, manifest themselves in so preferring pure satisfaction in every thing that is of the spirit, and that sustains and elevates the spiritual life, to all sensual enjoyment,—to all the charm and blandishment of the senses—to all outward happiness and splendor,—that they can renounce the latter without a murmur whenever required; rise to spiritual joy and rapture, above the sensual excitements and limitations of life—above pain and pleasure; bask not in the impure splendor of earthly pleasure and pomp, but in the pure light of moral goodness and beauty; and, even if earthly darkness is all around them, can bear in themselves the pure light of the spirit. While man is placed in the midst of life, and his heart is moved by all the charms,

excitements, and impressions of things around him, so that sensual emotions alternate with spiritual, the purity of the heart should be kept the same, so that it is always more open to the last than the first, and even in these should not be excited merely sensuously, but also spiritually. "To the pure all things are pure:" this saying applies not merely to the pleasures of the senses, but also to the sensibility and reception of sensual allurements. As the bee sucks only honey from all, even the poisonous flowers, — as the uninitiated person takes for plain truth the conversation of persons, who, in confidence, allude to certain secrets, — thus the man of pure heart receives from the same temptations, by which others are excited to vicious desires, an entirely innocent impression, and sucks from it the honey of vital joy, of fresh affection, and leaves behind the poison of vice. As the pure heart never resigns itself to sensual temptation, as such, with selfish consciousness, it is devoid of it, as it were, without being aware of it, and without making any pretensions; it bears the privation, as a matter of course; it willingly remains in lowliness and obscurity, and, in conviction of its inner dignity, never once compares the brilliant condition of others with its own.

In the second place, purity of heart shows itself by never bearing in its spiritual love and spiritual strivings the venom of sensuality and vain selfishness, — by never feeling a sensual delight in the satisfaction of a successful good work, nor a lustful attraction in the impression of spiritual emotion and excitement, — by never corrupting the work of self-culture through vanity. Experience shows that all spiritual activity and

tendency, even that which is devout, may be infected with the venom of sensuality and selfishness: spiritual luxury is still more corrupting than that which is bodily, and spiritual pride is the deadliest and most intolerable of all.

Thus a pure heart, while it generates in itself only pure feelings and impulses, and receives nothing but good impressions, will, as it were, find the way of duty for itself; moreover, — and herein its purity, as well as humility, in the third place, appears, — it will never be self-sufficient; conscious of the danger of error, and the need of counsel, it will never go its own way in wilful pride. Like a well-bred, obedient child, it will heartily desire guidance and instruction, and receive such eagerly, and cheerfully follow it. It will be as far removed from embracing every thing which is offered to it without proof, as from doubting and suspecting pertinaciously and dogmatically the most demonstrable proposition. A pure heart will learn of all wise, good men; above all, it will turn upward, whence alone all good gifts proceed, to the Father of light and truth. This humility, which seeks for higher light, — this obedience to truth and its commands, — is the condition of all moral culture; it is only by humbling himself that man is exalted; only by recognizing reverently and obediently a Higher than himself, that he himself soars to the height of perfection.

To purity of heart a strong will is requisite, which knows how to control and to moderate the passions. The heart acts upon the will, and the will reacts upon the heart, so that it exerts an influence upon all the faculties of the soul. A well-disposed heart, with a

weak will, is always misled, even by its good emotions; since it loses proper rule, and gives up passively to its feelings, and is, in a manner, ever subject to the idol of selfishness. As the feeble vine adheres to the elm, and, twining around it, attains the enjoyment of the free air and light, so the heart must hold firmly on the strong will, in order that the purer feelings may have the supremacy.

When selfishness and all impure desire are overcome in the disposition; pure love can be freely and powerfully developed, and fill the heart with its quickening warmth; and it is this by which a pure heart reveals itself in life. Pure love is a due appreciation of all that belongs to the inner being of man, and to the universal life of humanity, — all that maintains, exalts, and promotes the dignity and perfection of humanity within us and our fellow-men, — all that bears an immutable, incomparable, and inalienable worth in itself, in which the substantial, free, creative, symmetrical, and harmonious life of the mind is developed. In all the desires and efforts of a pure heart, it is not selfish well-being and enjoyment, not the outward honor and glory of self, that it seeks, but only the inner worth of the spirit, that which subserves the dignity and perfection of humanity, truth, justice, beauty, perfection; and it would seek all these, not merely for itself, but also for the whole life of mankind; its effort is devoted to the kingdom of God; its love embraces all mankind, and rises, step by step, to the primeval fountain of all love, to which it returns, as due offering, whatever gifts of mercy it has received.

Humility is the assurance of progressive perfection,

since it is constantly mindful of human imperfection, and directs its efforts ever to a higher good; but love gives the living energy of advancing improvement. A heart, full of love, receives longingly every beam of light which reveals a higher, and as yet concealed, aim, and strives and struggles, until it has found the path, and reached the aim: With love and longing, it contemplates every masterpiece of perfection, and draws from it light and power to mould itself into conformity. With confiding love, it receives every lesson of wisdom, every warning and correction, and can interpret, complete, and appropriate to itself all. A heart, full of humility, and of pure, enthusiastic love, will be prepared to make every sacrifice for that which it obediently serves, and which it embraces with love; and it will perform in resigned self-denial even the hardest duty. Unqualified duty, and the purest love, are shown in the power to meet death for conscience' sake — to sacrifice self, with cheerful heart, for friends, for country, for truth and justice. In the flames of the death-offering, the true, loving heart is wholly purified and transfigured; by the fiery furnace of trial, the pure silver of divine love is made to appear. In the work of sacrifice, the strong will and clear mind unite with the pure heart; the mind purely recognizes what the heart purely loves, and the will chooses and embraces that which is purely recognized, — the object of pure love, — while it sacrifices for it every earthly good: thus virtue appears in its highest glorification.

“Blessed are the pure in heart,” said Christ; “for they shall see God.” They become like God, as sons of the heavenly Father, and are perfect, even as he is,

and attain the height of perfection, where the peace of God and the bliss of heaven await them. He that is pure in heart, and devotes all his gifts and powers, the light of his mind, the strength of his will, to the service of God only, shall see, even while on earth, gracious glimpses of the divine countenance; the heavens will open before him, and every blessing and peace descend; in earthly darkness, a transfiguring glory surrounds him, and, in the conflict, he bears the palm of eternal victory.

Blessed are the pure in heart; since they not only see God themselves, but they cause the world to see God; the light in which they live extends around them; they display to the world the sublime example of a god-like life; they fill it with deeds acceptable to God; they stamp upon life a heavenly seal. For every good that we enjoy; all the institutions and ordinances of justice and morality; for all great, lovely deeds, whose remembrance exalts and inspires us; for all knowledge of truth, all works of beauty, — for all these we are indebted to men pure in heart, and devoted with humble, ardent love to the service of God and his kingdom — to the well-being and perfection of mankind. All beamings of the higher light, which illumine the dark earth, pass through pure, God-devoted hearts: in the pure heart only, God reveals himself to mankind. By men of pure heart, by heroes great by strength of will, enlightened, and full of enthusiasm for truth and justice, nations are wrested from barbarism, and led to civilization, religion, and virtue; and when new barbarism, fresh superstition, makes inroads, — when the bad seek to recover the upper hand, — it is by such spirits that

new and more glorious victories are achieved, and the confusion into which moral affairs had fallen is dispelled.

Happy are the nations whose heroes, leaders, rulers, lawgivers, are men of pure heart — men who, not merely with superior understanding, great strength of will, spirit of enterprise, begin a new movement, and set the world in commotion, but who order and form it according to the eternal laws of truth and justice; who do not seek to promote their own greatness by destroying former institutions, but by improving them; who do not found their own glory upon the wreck of public happiness and public virtue, but upon the eternal foundations of truth and justice. But woe to the nations, when the direction of their affairs falls into the hands of men who devote all the great qualities of the soul only to the service of their selfishness; when wisdom is abandoned by strength of mind and heroic virtue, and these exist apart from good and pure motives. Such has been the lamentable lot of our age. In the French revolution, a new creation began in the life of European nations; the old forms fell away, or were shaken from the foundations; France became the prey of the direst anarchy; the pent-up force of the people burst forth like a ravaging volcano upon the benighted nations, and the old kingdoms, with their old institutions, tottered. Then Napoleon, with firm hand, seized the helm. God had endowed him with great mental gifts, and with gigantic energy, and placed him at the head of a popular movement such as history cannot parallel. What might he have done! What a new, glorious creation might he have achieved! In the beginning,

he ruled with insight and moderation, as regulator and pacifier of France; but he could not stop the deep fountains of evil, nor allay the universal commotion: it drew him on from war to war, from conquest to conquest; and soon he stood master of the whole continent of Europe. Had he only, with pure, devoted heart, with ardent self-sacrifice, served truth and justice alone, nor sought any thing but to establish that freedom in the life of the people for which all longed, to ordain a new jurisprudence, just for all classes, and to insure the triumph of a sound, energetic national life, of a true sense of honor and justice; had he placed nation in brotherly relation with nation, and established a national league, by which each should find security for its rights and its property; had he, fondly striving for the good alone, trusted to the spirit of goodness, to the power of virtue, and grounded all that he undertook and established upon the eternal foundations of morality, truth, and justice; had a pure heart prescribed to him the end and means of his work;— Europe would now stand in a renovated youth, which would beam with the splendor of all former ages, and for the first time display the model of a Christian nationality. But Napoleon was wanting in purity of heart, in true love; he did not love freedom, since he must have sacrificed to it his own self-will; he did not give it to his own France— not to say any thing of the nations whom he would make her slaves; he did nothing for the inner life of the states in league with him, except to force them to make great efforts for him, and to develop more fully their hostile powers; he mistrusted the spirit of the nations, who still sought only for freedom, and he did nothing to

win their love; but every thing to incur their hate; he allied himself, to strengthen his power, with the princes, whose sway he increased, but not with the nations, upon whom he placed intolerable burdens, without deeming them worthy of being enlightened as to his purposes; he made an unworthy treaty with old prejudices and corruptions; he walked in the serpentine way of former deceitful diplomacy, veiled himself in the haze of courtly splendor, did homage to the pride of nobility, and aped the feudal aristocracy; he endured and employed the rogues and villains whom he should have crushed; he rewarded virtue in order to feed and prop up vice by its influence; he perverted the moral sense of the people, and called rapacity and ambition to the career of glory; without love, he nowhere found love, except in the companions of his plunder; what he achieved he destroyed again, and trampled under foot; nothing could take root and thrive around him. Therefore he fell; he fell by the hatred of the nations, — by their outraged sense of justice and honor. Not the icy breath of the north annihilated his power, but the chill of his selfish heart; not the flames of Moscow ruined his plans, but the long, suppressed, finally outbursting fire of national vengeance. Had he been the hero whom Europe needed, he might have stood in league with the nations; his armies might have been increased tenfold after that reverse, and would not have needed this bloody battle to guide it to the work which might have established the prosperity of the nations, and exalted his fame to the stars.

We are so far advanced in culture, that no creation and institution, no edifice of government, can have

standing and continuance among the nations, which does not rest upon the foundations of eternal truth and justice, and is not supported by the strong hand of a nationality, self-conscious and moral. To recognize this truth, and with hearty obedience and love to be devoted singly to the service of justice, is the calling of all those whom God places at the head of our people. Long enough with cowardly astonishment the world has admired the rude greatness of a heroism without moral sense; it now longs for the true, the only greatness of virtue. The power of the sword and fear may control rudeness, but can call forth no living creations; such spring from the spirit of love, and will be maintained and be ever more renovated by its vital breath.

LECTURE V.

THE UNITY OF ALL ELEMENTARY VIRTUES IN PURE INDEPENDENCE OF MIND. THE DUTY OF PIETY, AND, FIRST, OF MORAL EARNESTNESS OR INSPIRATION.

WE divided the virtuous disposition, or character, into the three elementary virtues of clearness of mind, strength of will, and purity of heart, while we started, however, from the unity of these different virtues, and found this in the will, as the centre, which stands in mutual relation with the intellect and heart. We showed, both in regard to clearness of mind and purity of heart, how much depends upon the will in the attainment of these virtues; that, by directing the attention, it guides the intellect to the truth, and, by the moderation of the desires, preserves the heart from passion, and helps to purify it from selfishness. We have, accordingly, considered the whole of virtue in its individual parts, and now we must endeavor to take a united view, in order not to lose the idea of virtue as a whole. Since the centre of the virtuous disposition lies in the will, starting from it, we will try to arrive at this idea. (The virtue of the will consists in strength and vitality;) but these are nothing but its freedom and independence. It is free in the patient endurance of griefs, which adverse fortune imposes, while it exerts

its energy against them, although not in active resistance. The will is free in intrepidity and fortitude, whilst with fresh energy it presses against whatever is adverse and cramping, and overthrows the obstacles in its way. It is free in the cheerful peace which it maintains in the midst of suffering, whilst adversity not only does not crush its energy, but does not even make a gloomy impression upon the heart. It is free in the temperance, by which it keeps all that would bend and fetter its power in the mind, every desire and every emotion, under the rule of equanimity, and never yields to passion. It is free, in fine, by the vitality with which it emancipates itself from the sluggish routine of custom, from the servility of imitation, and walks its own course, and, independently of others, uses its own free force, and stamps its own seal upon all it does. Even clearness of mind is nothing but the freedom of the intellect, and its independence of sensuality and custom; since the mind lives in stupidity, whenever, devoid of activity, it is chained to desires, passions, and habits, and unconscious of itself and its destiny; it exists in dulness and confusion, whenever the light of free agency, with the night of sensual, plodding sluggishness, produces a delusive twilight. This clearness of the understanding is not possible, without a strong, vital will, which, with ceaseless activity, directs the intellect to the higher, and maintains continual conflict with prejudices and customs. Finally, even purity of heart is nothing but the independence of the noble affections from the sensual impulses—the steadfastness of the sentiment of spiritual love, amid the pressure of desires and sensual emotions. The spirit maintains its

freedom in the heart, whenever this is not defiled by sensual lust, as it likewise does in the intellect which is not cramped and darkened by the confusion of sensuality or plodding custom,—in the will which is not bowed down by the burden of suffering, not deterred by the pressure of danger, not shaken by the inner storm of desire, not dragged on by mere force of precedent. To freedom of mind, therefore, all that pertains to virtue may be reduced.

Freedom is the proper life of the mind. If it is free according to its nature, it is thereby distinguished from the material world, which is bound by the bars of necessity; it alone can of itself start an impulse, lift itself above the pressure of necessity, and follow its own laws. The spirit truly lives, when it is free; in so far as it suffers, and is constrained, it does not live. In the virtue, accordingly, in which it is free, it lives; in vice and immorality, it is dead; and we can comprise all that belongs to virtue under the expression, true life. In the principle of life, we have already comprised the whole compass of wisdom. Wisdom and prudence are different only in so far as the former comprehends intellectually the pure, perfect form of life, and the latter actually realizes it; and thus that principle is verified anew, and our inquiries revert to the same point.

Yes, the virtuous alone lives the true, free, clear, pure life.) In the mortal combat with pain,—in the fainting of the suffering body,—he preserves the feeling of life, the calm, cheerful sense of being; in the storm of dangers, which threaten destruction and death, he mans himself with fresh life and energy, and hastens gladly to the conflict; his soul is never distracted by

the tempest of passion; he never experiences its crushing power, its corrosive poison, its devouring flames; in every emotion of heart, free from all fetters and sufferings, the controlling will lives; the stupefying, deadening influence of custom does not reach it; nothing cramps its free, vital, active, and creative power; all yields to its formative energy; above the oppressive, dark mass of conventionalism and tradition, its living, clear intellect rules, and its light shines, when all around is sunk in the darkness of death; and thus his heart, pure, open only to heavenly love, moved by its vital breath, is never invaded by the dead, earthy dross—isolated, narrowing, desecrating selfishness; in pure, spiritual sentiment, devoted to the benignant spirit that pervades creation, he lives an exalted, all-embracing life; in intellect, will, and feeling, he lives the true life.

In this true life, the beauty and sublimity of virtue appear. The tempest-tossed sea is sublime, because, in the vast commotion, an image of the grand and mighty life of nature—of the strife of its forces—is presented; but far greater is the power of the mind, which, kindling life, pervades the kingdom of mind, and, in the storm of contending forces, produces light and order. A lofty mountain is sublime, because its immense masses, heaped up by the power of subterranean flames, or primeval waters, exalt the view, and fill the soul with wonder; but greater yet is the power of virtue, which, active with clear consciousness of divine, creative force, with free aspiration soaring towards heaven, completes the work of inspiration, in which the dignity of man is mirrored forth. The sun-

bright landscape, with blooming meadows, green woods, azure lakes, with all their fulness of grace and loveliness, is fair; but fairer is the clear, pure soul of the virtuous, its cheerful calm, the fulness of love that streams from it, the harmony which it extends around.

The living manifestation of the mind in history is fairer than all physical beauty, as historical painting is above landscape painting, since in nature life appears cramped; and the inward spiritual life, as revealed to the consecrated vision of the sage, is fairer than in its external manifestation, just as poetry and music, which unveil the spiritual life in its inmost emotion and activity, stand above all plastic arts.

Whatever the clear look of the virtuous man recognizes as the aim of his life; whatever his pure heart embraces with inspired love, and honors with humble obedience as law; and whatever the free, strong, vital will accomplishes;—that is duty, the development of which constitutes our present task. If, in the disposition of the virtuous man, all light, all power, every impulse of true, moral life unite, we may now, in the development of duties, gradually unroll the picture of his life in reference to the moral connection and the different relations of these duties.

The first duty, or rather that which includes all others in itself, is piety, or the hearty comprehension of the moral laws, the moral direction of the affections.

We will first consider the essence of piety in general, and then proceed to show how it includes all other duties. In conclusion, we must review the motive and origin of moral conduct.

A man acts morally when, from the feeling of incli-

nation and love, or disinclination and aversion, an impulse takes him, which the intellect conscientiously justifies, and the will is induced to act according to this feeling. Feeling and intellect should be always, as much as possible, in harmony; and according to this harmony the will should resolve. But feeling is the first, and the intellect the second, in order; no moral law, no moral aim, can be recognized, unless a feeling has preceded it. Respect for human worth, for instance, would be something entirely strange to the intellect, if we did not carry it in the feeling of the heart. By perception we become aware that objects live around us, who are like ourselves; but we do not on that account love and respect them. Prudence can teach us that we cannot injure and disturb our fellow-men without harming ourselves; but that is the mere perception of an external relation, whereby no moral sentiment is produced. It is only by the impressions, which the appearance of the man makes upon the heart, by the awakening of sympathy, of feeling, that his life is in unison with our own, that the moral feeling of respect arises, from which the motives to just actions spring.

But not only is feeling the foundation of perception, and antecedent to it, but it also transcends, or rises above it, and cannot be fully comprehended and defined. What appertains to justice may be never so fully decided; the mutual rights and duties of men never so sharply defined; and yet there will always be cases which no civil and moral legislation has foreseen, and where man finds himself abandoned by his knowledge, and in the dark, unless his moral sense tells him what he ought to do, or at least guides the intellect instinc-

tively towards the right. The particular duties may at least be expressed in general commands for the intellect; as, for example, "Thou shouldst not oppress nor injure thy neighbor;" or in some such precept.

But the obligations of benevolence, beneficence, friendship, can be much less definitely decided; we can never prescribe how much ought to be done for the needy, — in what degree a man should love his neighbor, his brother, his wife. All this must spring freely from a heart under the influence of kindly feelings; and where this is wanting, rules and requisitions are of no avail. Actions which spring from the understanding merely, and not from vital sentiment, almost always lack the truly moral character. Even if they are performed, not hypocritically, but from conscientiousness, or obedience to a law which the understanding acknowledges, yet if there be not vital feeling also, they will always exhibit a certain coldness, and resemble artificial works; which, devoid of living inspiration and imagination, are not created, but merely fashioned according to certain artificial rules; and, in themselves cold, they leave the beholder cold. By moral feeling, we mean that vital warmth of the moral world, which pervades, with creative power, all human life, — streams from every genuine moral action, and in the flame of inspiration displays its greatest fulness and strength. Without this warmth, without this light, moral actions are to be compared to the dead matter of the mineral kingdom, which lacks all life, or which is the stiff relic of a former, extinct life. But actions which proceed from warmth of feeling, are to be compared to organic creatures, whose life is akin to ours, in which the creative power of nature is most

vividly manifested. Without warm, living feeling, only ordinary actions can be performed, as daily life, in its routine of events, gives occasion for them; for such, prudence, or, at least, cold, dry legality, suffices. But the extraordinary deeds of nobleness, magnanimity, devotion, self-sacrifice, the heroic acts of friendship and patriotism, — all those achievements at mention of which the heart beats with quicker pulse, or the tears of noble emotion come into the eyes, — these have sprung from a full heart; and in the eyes of those who perform them the beams of a diviner love shine forth. The fairest moral actions, like the works of art and poetry, are daughters of inspiration, of godly devotion; a higher spirit is poured into the heart, fills it with holy impulses, and lends to the will a higher power to achieve what the cowardly mind of the cold and unfeeling would tremble at.

It was one of the most unfortunate errors of the Kantian philosophy that it sought to make morality entirely independent of feeling. Every moral impulse must, accordingly, spring from respect for the moral law; and this must be regarded merely as an idea, as an empty form of the understanding. According to this view, morality was nothing but a cold, strict legality, without inspiration, and without vital love. We may deem ourselves happy in having escaped this deadening sway of the understanding, and in being favored by later moralists, who acknowledge that true virtue can exist as little without feeling and inspiration, as without clearness of mind and discretion.

All pure moral feeling, all higher love and inspiration, belongs to piety. The moral laws are those of the

supersensual world, of the kingdom of God; they are strange to the earth, upon which the laws of gravity, attraction and repulsion, sensual pleasure and aversion, but not freedom and love, prevail. They are not taught us by the senses, nor by observation and custom, but only by the higher, spiritual sense—the organ by which we apprehend heavenly things. This organ is sentiment; to which alone it is granted to grasp the supersensual. The understanding cannot fully conceive of it; but, by following sentiment, can gain some faint glimpses of it. (We call him pious in whom the sense of the higher is living and predominant, — in whose mind there is a living consciousness of the supernatural world; a love of the eternal aim of life; holy awe of the laws of God; joyous trust in the might and triumph of goodness; a fervent and devoted obedience to the will of God; a devotion that looks unchangingly to him, and all the joy, the calm, the peace, the blessedness, attendant upon these graces, — in a word, him whose mind is in harmony and living communion with the higher world.) In a lower sense, we use the word pious in reference to the gentleness and docility, the mild obedience of a child, who, not wild, violent, and stubborn, but susceptible of guidance and instruction, readily falls into a dutiful deportment. In a higher, but corresponding sense, the moral man is pious, who does not in unruly and wilful spirit resist the higher laws, nor close his heart against them, nor pursue that which interferes with the higher economy of the world, but willingly yields to the laws of moral harmony, resigns himself to the workings of the higher spirit, and submits entirely to its guidance. Man is a member of

the great chain of God's universe, — a citizen of the spiritual kingdom, — belonging, in body and senses, indeed, to the earth, but in his undying soul a native of the supernatural world. Hence he should resign himself obediently to the overruling spirit, open his soul to the breath of life, which waves above the stars, receive every vital impulse from on high, and bring every movement and tendency into sacred harmony with the divine economy of the universe. The pious man is like the sunflower, that, with longing, thirsting love, turns ever to the sun, follows it from morn till eve; without it, cannot live, nor flourish, nor display its floral crown. He is like the earth, which moves in unchanging course round the sun; clings to it with bands of love, and receives from it all impulse, light and life; by which the forces of nature are developed and set in motion, vegetable and animal life manifested, and even the spiritual life of man is kindled.

But piety may be considered in a twofold aspect. We call him pious who believes in God and Christ, in an eternal life, immortality, and retribution, is convinced of the sacred truths of revelation, and, in order to strengthen and perfect himself in the faith, seeks all the nurture, incitement, and light, which the communion of the faithful, or the church, presents, and which can aid him in the especial exercise of devotion, in meditation, and prayer. This piety consists in a certain direction of feeling, but together with this, certain views and the sacred observance of certain usages are united. We may designate it as church piety; it consists in contemplation, and needs certain dogmas, symbols, and institutions, for its understanding and support.

By this contemplative piety, considered in itself, one does not become active; one receives, but does not produce,—feels, or recognizes, but does not act. But the feelings excited by contemplation, if they are pure and sound, give rise to motives and to action. The heart of a devout hearer, warmed by an edifying sermon, is inclined to beneficent deeds, and is not closed, as, perhaps, would otherwise be the case, against the sorrows of the unfortunate. As the earth receives its light and its warmth from the sun, in order to generate life upon its surface, so the pious man, after his open heart has been directed on high, and thence received light and warmth, becomes active in turn; and, having influence upon human life, conforms it to the motives received from above. This direction of feeling, from which moral motives immediately spring—which bears the fruits of virtue—is the second aspect of piety, which we are now to consider particularly. We call this kind of piety active or moral, and will dwell a moment upon the distinction between this and contemplative piety.

Moral piety lives immediately in the sentiment of the heart, and reveals itself, as it were, in its very pulsation. The contemplative piety, on the contrary, tends towards certain symbols, creeds, and exercises, and is mediate. The feelings are imaged forth by it in the forms of contemplation, and through these react upon the heart. There is great difference in a Christian and a heathen's representations of God, and their contemplative piety is very different; but while both, with holy awe, in presence of God take an oath, and conscientiously speak the truth, the moral piety of both is the

same — at least the same pure, moral motives spring from their fear of God. Now, there is, of course, no moral piety without the contemplative, and without the nurture and incitement which this affords; but the former may be separated and considered independently; indeed, it is useful so to consider it, in order to see whither the pious meditation and exercise lead us, and what feelings they should excite. Contemplative piety is not seldom dead and mere speculation and usage; hence it may be edifying to see how it should manifest itself vitally in potent motives to action, that we may never fall into dead ceremony, and that faith may show itself ever working by love.

To designate this moral piety in its main features, is our next task.

Like virtue, and the moral sentiment, the latter of which it comprises in itself, it is but one; and every tendency of pious feeling, every motive to moral conduct, is but a different expression of the same fundamental tendency. We can designate this in general as the immediate, living sense of the moral economy of the universe, and of man's relation to it, — as the turn of mind, which is pervaded and moved by the spirit of God, and in harmony with the laws of his providence. But we must consider this whole in different parts — this fundamental tendency in its several applications — in order to gain a significant understanding of it. According as we consider the relation of man to the higher economy of the universe, according as we hold up to view this or that side of his spiritual nature, piety appears, as it were, in a different color. We accept

three different modes of pious feeling, which we call inspiration, self-denial, and devotion. We will treat of inspiration to-day.

It will appear, in course of our consideration, whether we select the proper word ¹ for this feeling. At present, without regarding that point, we will develop this from its source, and exhibit its influence upon the disposition.

The foundation of all moral lawgiving is respect for that dignity of the human soul, which bears in itself an incomparable worth, and is exalted above all human estimation. This dignity rests upon the independent spiritual being of the human soul, which is not perishable and mutable, nor subject to the vicissitude of growth and decay, like the body and all earthly things. It is thus with all that belongs to the mind, and to the maintenance of its being, with whatever it loves and seeks, whatever avails it as an end and a good; — all this is unchangeable as itself, and not subject to the vicissitude of want and satiety, desire and enjoyment, like that which the body and its sensual impulses demand. And thus aspiration, striving after the eternal aim, is the root of all moral life. By virtue of the immutability and imperishableness of his inner being, or his spirit, man regards himself not merely as an inhabitant of this earth, — which, as it courses round the sun, like a rolling ball, exhibits nothing but change, growth,

¹ [The word *Begeisterung*, here rendered "inspiration," has no exact synonyme in our language. Enthusiasm or earnestness pretty well expresses its meaning. Paraphrased, it signifies, as used by our author, an earnest sense of the true aim of life, or of the proper destiny of man. — TRANSL.]

and decay, — but as a citizen of heaven — of a kingdom in which the unchanging, holy laws of God prevail. And, as he recognizes in his fellow-men, with respect and love, the same unchanging essence, he claims for himself a place in the eternal kingdom of spirits, and considers himself as standing in spiritual reciprocity with them, subject to the eternal laws.

All which we have expressed in the forms of the understanding, and which could, perhaps, be embraced in other expressions, lies in the mind of man originally as the sentiment of the immortality and eternity of the spirit — a sentiment which is deeply engraven on the consciousness of mankind. Immortality may be regarded, as by the ancient Egyptians, as a transmigration of souls; or, as by certain philosophers, as a return of the soul to the animating spirit of the universe; or, with the Christians, as a blessed existence in God and Christ; we may, or may not, believe in future retribution: all this is far, indeed, from being indifferent to pious feeling; but the Roman who, for his country's salvation, rushed into the gaping abyss; — and the Christian martyr, who, with cheerful equanimity, ascended the funeral pile, — manifest, while they resign their earthly existence and happiness for their higher love and their faith, the same sentiment of immortality — the feeling that the spirit, not by earthly possession and enjoyment, not by earthly existence, but by the loss of these, maintains its own, inward life; that even if the eye is closed that feasts upon the light of the sun, and the colored splendor of creation; if the pulse of the heart ceases, which was warmed by the love and joy of life, — yet to the spirit beholding futurity and eternity, loving all that is noble and beautiful for

itself alone, and not for the sake of its enjoyment, the pleasure and joy of existence do not die, but it takes along with it in death its true existence, and, in the voluntary sacrifice of the body, does not lose, but recovers itself, and in purer form. Sublime sense of immortality, which swells the pious breast! source and root of all great and holy affections, which hover over the lower deeds and impulses of the children of earth, and guide them to the noble achievements of heroism, inspired love, and devotion! It is the feeling that animates the brave man, and imparts a higher might to his strong heart, when, in the cause of freedom and justice, he rushes upon the hostile spears, and offers his breast to the fiery mouths of the cannon. The same feeling of immortality animates the upright confessor of truth, who walks calmly before the despot, and accuses him of injustice; who, despising the dungeon and fagots of the inquisitor, boldly throws the idols of superstition from the altar, and dashes them to the earth. The same feeling animates the quiet sufferer, who, beneath pain and disease, maintains cheerful composure, deeming all which he suffers perishable, but the reward of virtue imperishable. This sentiment imparts to gentle, feeble woman the energy to bear up under the burden of care and trouble, and to meet with reconciled equanimity the griefs to which an untrue, brutal husband has reduced her. This feeling raises the gentle sufferer above all cares and pains, to that bright realm where true love is no longer misapprehended, where the pure soul basks in the sunshine of eternal love. Every virtue takes root in this sense of immortality, and draws from it heavenly nurture: only when the spirit, con-

scious of its lofty destiny, turns upward with unextinguishable consciousness of its high destiny, it receives the pure spiritual energy, with which it defies the pains and deadly fear of earth, and abides the conflict of trial.

The feeling of immortality is accompanied by the kindred sentiment of our eternal destiny. As truly as our being is immortal, so truly an eternal, supreme end is appointed for us, towards which we should strive, that we may attain it in eternity. Our destination is not merely for this earth; every possession and enjoyment which it offers us, every joy and rapture which the fleeting hours bring, cannot still the longing that dwells in our breast. We are not destined, like the worm, to crawl and gnaw upon the dark earth, and to fill our body with the dust, in order that, falling to dust, it may return to the earth to which it belongs. Rise, then, immortal spirit, above the unworthy animal pleasures which gratify the senses, and veil the soul in dull, earthly darkness! Free thyself, exalted spirit! free thyself from these unworthy bonds! gather around thee the treasures of heaven, which thieves cannot steal! seek the things that are above, that abide by thee forever, and glorify thine own true being!

This exalted tendency of the soul towards the eternal good, or this heavenly sense, shows itself not merely in keeping the heart free from vulgar, base avarice and luxury. For the bands by which earth attracts and fetters us to itself are often very delicate; with flowery chains she binds the spirit's wings, so that it willingly loiters upon the ground, and does not soar aloft. In the fulness of youthful beauty, radiant with grace, the

maiden meets the youth, and inflames his heart with love; but it may be only the fire of earthly love, not the ethereal flame of the heavenly. The youth, instead of being animated by his love to noble deeds, and hastening to the conflict of life, in effeminate repose, enjoying his happiness, wastes the fair days of his strength. Parental love often lacks the elevated tendency, the heavenly sense. With idle, weak, selfish tenderness, the mother holds her beloved son to her heart, and denies him to the call of fame, the pressing summons of duty. And thus, by the bands of a love and attachment otherwise not exceptionable, but which becomes so through ease and selfishness, many are kept in the lap of effeminacy, so that they do not strive for the higher aim of life, and are thus untrue to their destiny. Life reposes sweetly in the bosom of the family; it glides gently on, and the heart is refreshed and deluded by noble feelings. The peace is so sweet, we feel happy in the midst of kindred friends, fellow-citizens, in the accustomed round of life. But the pealing trumpet calls to the conflict for justice and honor, and true peace, peace of soul, lies only in ardent, brave aspiration, and cannot be purchased by cowardice. Even public spirit, which is usually elevated above the confines of private selfishness, may lack this exalted direction, if the highest aims of spiritual activity are not sought in promoting the public good, but that alone is sought which falls in with the attachment to custom, or if the common peace and prosperity, the common glory and splendor, are loved only with a higher sort of selfishness, and the spirit is lamed by such a sluggish, earthy love. In this way, the public spirit of the

English is utterly poisoned by selfish love for wealth and prosperity; the aim of their national efforts is the control of commerce; therefore they displayed a mighty opposition to Napoleon; but, when the time comes to defend the cause of the freedom and independence of the people, they sit still, and watch the favorable moment to make a good bargain. Attachment to their church and religion in general characterizes the Catholics; but it is only a dull, sensuous feeling, and is shut against fresh, lofty emotion; it is not that pure love of truth, which prompts the mind ever to strive further, ever to seek purer light; they do not tend towards the heavenly in religion, but merely to its more earthly elements.

The heavenly sense keeps the heart free from earthly love; yet it teaches us how to apply what is earthly to the true, eternal aim. The man imbued with this sense, takes the treasures of earth, not in order to erect the idol-temple of luxury and vanity, but the temple for the worship of the one God. He not only shares the wants, and heals the wounds, of suffering humanity; he not only promotes prosperity and joy around him, finding therein his own higher gratification;—but he also seeks for himself, as well as others, to win spiritual good with his earthly good. He devoutly brings his gifts to the shrine of truth, justice, beauty. He devotes all earthly goods solely to this exalted object. There are men of a certain benevolent disposition and public spirit, who recognize no high aim. Their beneficence, springing from lower feeling and physical sympathy, is limited to care for the outward well-being of the poor, and has no concern with moral and spirit-

nal wretchedness. They cheerfully contribute to the public institutions of charity, to every thing that promotes the general prosperity; but, for public education, for the arts and sciences, it is impossible to excite their active interest. In this limited, earthly sense, princes and statesmen often act; they seek merely the material strength, the material prosperity of the nation, place the national power in wealth, popularity, extent of dominion; and, to attain this object, they put all their means in motion, — apply the power of the state to the furtherance of manufactures, agriculture, the mechanic arts, — spare no sacrifices to extend the boundaries of their kingdom; but they deceive themselves in these attempts, since they forget that to them who strive for the kingdom of God all else is added, but that effort directed to what is merely earthly is powerless and in vain. Such a state resembles a plethoric, surfeited body, without soul and spiritual energy, which, sluggish and awkward, gives way in the contest with an active and adroit enemy, and which is subject to disease, and easily prostrated by it. There are other noble efforts which are not so sensuous, but still want true elevation of soul. Many are concerned for the education of their children and of the whole people, but only in respect to knowledge and intellectual light. The attempt of the philanthropists, so called, of a Basdow, Campe, and Salzmann, who gave the predominance to prudence and the understanding in education, and of those critical theologians, who divested religion of all faith and sentiment, and would transform it into mere intellection and moral science, lacked the exalted spiritual direction, since they mistook the fact that true

understanding cannot comprehend the highest truth, and that he who lives only in the understanding creeps upon the ground. This exalted tendency was wanting in the originators and leaders of the French revolution, (although the best of them glowed with ardent love for freedom,) since they strove to place the new edifice of the state upon the foundation merely of law, and for education, spiritual culture, and church life, did little or nothing, but even much in opposition; and thus they kindled a love of freedom, which, sensual, and eager for external rights and privileges, was perverted into violence and rapine, and which never had the true spirit of liberty. Had they been exalted by genuine enthusiasm, they would have established, together with the institutions of state and law, the institutions of the church and schools, and not only by the cold understanding, but by the light and life-giving gospel. Had a true feeling animated Napoleon, he would have undertaken this, and, instead of taking prisoner the pope, by a thorough church reform he would have extirpated the roots of Papacy. Had he believed the gospel, and publicly professed it; had he confided in the truth, and favored not merely the material sciences, but also the spiritual, and thus kindled a religious and scientific life in his people,— he would then have placed his throne upon a stable foundation, which no power on earth could have shaken. This exalted tendency of soul was wanting in the whole French nation, who, in science and art, were studious only of the tangible, or the things of weight, and measure, and touch, but not of what is elevating and inspiring; and in political life, destitute of the foundation of moral sense, they allowed themselves to

be driven from one extreme to another, and were torn into factions. All mental activity, which is directed to the perception and realization of the elementary laws of human life — of truth, justice; all that relates to the spiritual life, and wherein its independence, freedom, and majesty are manifested; all that does not rise above what is tangible, and sensuous, or is without inspiration, — is in itself of no avail. It is thus with science, if it remains attached to the traditionary and critical matters of history and natural observation, to the art of weight and measurement, to the experience of common life. It is thus with the science of civil government and jurisprudence, if it does not rise to the highest ideas of justice and perfection. It is thus with the arts and poetry, which do not aspire above the technicality, that gratifies the mere understanding, nor above the charm and emotion, that excite the lower feelings, to the pure beauty and sublimity, in which the highest power and majesty appear.

Man maintains his dignity and destiny only as a member of the chain of spiritual being, as citizen of the moral commonwealth, or of the kingdom of God, while he recognizes his fellow-man, in personal equality and reciprocity, as also such a member, and such a citizen, and in all that he feels and does has the idea of this spiritual commonwealth before his eyes, and regulates all his affections, efforts, and actions, accordingly. He thereby is exalted above himself, above his individual earthly being, and his mind gains a loftier direction. All that is done in the moral commonwealth, and for it, is nobler than what is done in isolation, since selfishness will not fail to insinuate itself into the latter

condition. But not only is the mind's tendency lofter by social union, and its efforts free from selfishness, — its power is increased by association with others, and it thereby achieves greater and nobler results. In every association of men, if it is not held together merely by sensual bands, or by the restraints of custom, there is something of that pious feeling that we denominate inspiration. There is inspiration in connubial, parental, and filial love, and in the nobler domestic attachments; there is inspiration in friendship, in every kind of living public spirit, and also in patriotism, and in Christian brotherhood. And since these associations cannot remain alive without inspiration, they are themselves the garden of this heavenly flower; on the hearts of parents, and brothers, and sisters, friends, and companions, on the great maternal bosom of our country and the church, every spark of inspired love is kindled, — the impulse to every noble deed, and every noble effort, every great thought, every creative idea, by which the spiritual life is unfolded in its power and majesty, and is exalted above earthly routine.

This sense of the immutable, eternal nature of the mind, this exalted direction to its eternal good and eternal destiny, and this attachment to the great spiritual communion, we denominate inspiration, and already see the fitness of this expression. By this disposition and tendency man first becomes spiritual, conscious, and possessed of his mind, full of spiritual energy, and exalted into the spiritual kingdom; the vital power, which flows through the spiritual world, to awaken and to create, passes through his breast, swells his heart with elevated emotions, with ethereal warmth, and lifts

it into the higher region of spiritual experience; man thereby becomes the agent and instrument of the divine Spirit, that created and governs the world; all private, selfish, wilful feeling and striving is expanded into the universal and divine, and the heart beats in harmony with the heart of universal being. We call heroes inspired, who, enkindled by a higher love, contend for a common good of mankind, or of a nation, — for truth, justice, honor, — and with brave mind and high energy achieve great deeds; they act according to that feeling of the heart, and that tendency of soul, which we have already indicated. We call the sages, orators, poets, artists, inspired, who comprehend and declare the highest ideas of truth and beauty, which they are able to do only by this feeling and tendency. We call the seer and prophet inspired, who, with clear, spiritual vision, raised above the limits of time, sees in the present the germs of the future, and regards as already fulfilled what is first developed in the distance of ages. He lives in a higher consciousness; the spirit in him is mightier and freer than in others; the individual opens into the universal; he recognizes and says nothing of himself, but the Spirit of God gives to him what he reveals. But that spirit which appears in such especial power in illustrious, great souls, we must require, in a measure, of every truly moral man, in order that he may achieve the lofty deeds of virtue.

To the sentiment of inspiration a disposition belongs, which first gives it the requisite fulness and power, and by which the motives proceeding from it attain victorious supremacy over the heart. It is that joyous con-

fidence, the cheerful humor, the serene hope, which we would comprehend in the term pious serenity.

We know that, according to the idea of freedom, man can do all that he wills; that he, indeed, finds restraints upon his efforts in his own and external nature, but that he can, by-and-by at least, overcome them, and can go on indefinitely in overcoming them; so that no definite nor definable limit can be fixed, and every fixed limit may be extended. A man can go so far in bodily strength and agility, that he may safely contend against two; but it is possible, especially if he resort to art and stratagem, that he may put to flight three or more enemies; indeed, by aid of the mental impression, which he makes on cowardice, by astounding bravery, he may perhaps scatter or disarm a whole host. It is enough to know that there is no definable limit to what courage can effect, although physical force stands opposed to physical force. The sphere of human ability extends still further when mind stands in conflict with mind, because in this case the powers cannot be so exactly measured in respect to each other. Here every thing depends upon confidence; the more the mind trusts, the more it can do. As, in the physical world, motion increases the force of bodies, — as a little ball, propelled by powder, or falling from a great height, penetrates and shatters a much larger body, — so the mind is the mightier, according as it has more confidence. Hence the superiority of courage over cowardice in cases of equal physical strength, and even when the courageous man can command less physical force. Whenever the mind is conscious of its dignity, turned

towards the high aims of its destiny, and thereby conscious of the spiritual communion, — hence, as it were, revealed to itself and the whole spiritual world, and is wholly spirit, — then it cannot lack confidence, and must be certain of victory. The aims, which its inner impulse teaches it to seek, which it recognizes as the aims of the whole spiritual kingdom, are no empty phantom, that vanishes in vapor; they are an end which is attainable, even although it may be in futurity; nay, in eternity. Truth, justice, virtue, must conquer, even if all earthly powers have conspired against them; good is mightier than evil, since the former rests upon the eternal laws of God's kingdom, and has the almighty power of the Spirit on its side; the latter is rooted in the mud of earth, in the weak desires of the flesh, and has only their impotent fury and the short-sighted prudence of the world for its defence. With this spiritual self-confidence resolution is united, — resolution to risk all earthly good, property, enjoyment, body, and life, for a duty undertaken, in order to achieve it unconquerably. To the mind that seeks nothing but what is spiritual, nothing is lost, if only what is earthly is lost; no danger, therefore, which threatens loss and death, alarms it. In this feeling, the hero falls in battle; the prophet meets the priests of idolatry, and raises the voice of truth; the freeman seizes the throne of the tyrant, and throws it to the ground. In this feeling, Luther went to Worms, and, when warned of the dangers that threatened him, replied, "he was called in the name of God to go, and he would go, if there were as many devils in Worms as there were tiles on the roofs." The true-hearted Matthesius, who relates this, very aptly

adds, "If the cause is good, the heart grows within the body, and gives power and courage to preachers and warriors."

Inspiration exalts the courage of the brave; it strengthens the power of patience, that might else at last succumb, if the spirit were not invigorated by the cheerful hope of future redemption, future victory. In the hope of victory, in pursuit of the enemy, the warrior bears all adversities and privations, whilst the defeated give way beneath their burden; so that even the wounds of the victor heal sooner than those of the vanquished. But, even if there is no longer hope of life, and the sufferer sees clearly that nothing but death can release him, the prospect of a fairer world strengthens his wavering heart, — of that world, where the force of pain and human wickedness does not reach, — where blissful peace, untroubled rapture, prevails; amid the discords of earthly existence, he believes in the eternal harmony in which all things, and his own immortal nature, will one day join; he feels himself not made to breathe out his life weakly in sobs; his spirit is strong and free, and preserves its inward energy for a higher destiny.

Inspiration exalts our courage and energy, and makes us accomplish more than we could otherwise do; it awakens in us hopes that transcend results, and can never be fulfilled; it places before us heavenly forms, so that, with longing effort, we reach out our hands towards them; but, while we seem to be near them, they have vanished, the end of life is placed further back, and we begin the career anew. And thus it must be. Ah! what would life be, should we conform our

hopes to the cold reality, and attempt nothing which we could not fully achieve? We could not then accomplish what we now do. How poor should we be, if, satisfied by what has been attained, we stood still in our course, and withdrew our gaze from that which lies before us! No! longing hope is fairer than all fulfilment; the thirst for the heavenly draught refreshes more than any earthly refreshment. And hope, while it beguiles, does not deceive us; in it is eternal truth; and the reality, which does not correspond to it, alone falsifies. The bright dawn of hope, which meets us upon the entrance of life, is followed by a sultry, cloudy day; but, in the evening of life, it appears again as the em-purpled twilight, and shows us the way to that fairer land, where a bright, eternal day is ever in its dawning beauty, and never deceives the heart; and, if we turn our gaze faithfully thither, all the deceptions we have experienced will not take away our trust. We undertake every work with cheerful hope, and in the prospect of accomplishing something fair and noble, of providing an enduring advantage for life; but, as soon as it is finished, it no longer answers our expectations. As the child runs up the hill to reach the rainbow which appears to rest upon it, so every enterprise charms us by its brightness and splendor, and, when finished, seems naked and bare; we clearly recognize all the defects and gaps, and turn to a new enterprise, in which we pass through the same experience. How the world shines and dazzles the eyes of the lovers, when they pledge their faith to each other! the door of Paradise seems opened before them; but, alas! a garden full of thorns and thistles meets their view

and, in the happiest cases, true friendship cheers and lightens their grievous pilgrimage. Do they stand at its end yet in close embrace, and their hearts yet beat with love for each other? and has gratitude exalted their love? Still the fair dream of hope remains unfulfilled; that ideal of a life of unclouded, glorified, blessed love has not been realized. With what hopeful anticipations the mother receives her new-born child into her arms! how she watches for every movement of soul in her expanding boy! and what fond predictions she makes concerning him! Perhaps he gives her much joy and honor; but her anticipations surpass the reality. The artist glows with ardor and expectation, when he plans a new work, and hopes to produce something illustrious; but, when it is completed, he hears with trembling the judgments of critics. Hailed with jubilee, the young prince, full of lofty purposes and cheerful prospects, ascends the throne of his father; but, at the evening of life, he surveys with displeasure his day's work, and his fairest hopes remain unfulfilled. And yet, had he not cherished these hopes in his bosom, he would have accomplished still less; they held him up, gave him power and ardor, and raised him above the vulgar level.

With the same joyful confidence, with the same glad hopes, we ought also to regard the efforts, the undertakings of others, partly in order to cheer them by our sympathy and presence, partly in order to invigorate and elevate ourselves. Nothing is more fatal, than mistrust of the purposes and actions of others; this is the poison of the moral world. It not only prevents sympathy, without which nothing great succeeds, but it

calls forth that hostile prudence, which stands in the way of great enterprises. Selfishness will often associate itself with this mistrust— anxiety for the reputation, emolument, influence, that have been acquired; and also envy. The Jewish rulers manifested such mistrust towards Jesus, whom they accused of doing his works by the aid of the devil. From the same cause came the distrust which the spiritual and temporal rulers showed towards the reformation. And thus the great of the world, the privileged classes, have ever been ill-disposed towards the rise of a spirit of reform in the people. There are men, who, without any selfish purpose other than sluggish love of quiet, from mere coldness of disposition, from want of enthusiasm, forebode failure to every undertaking; who are sharp-sighted enough to disclose obstacles and deficiencies, despair of all success, and cry out to the enterprising, "Give it up; you will accomplish nothing." Such cold calculators do more hurt than the impassioned and indiscreet; since these produce excitement in life, and awaken energy, but the former deaden and chill all that they touch. We might, with Erasmus, point out the hazard of Luther's enterprise, the danger of the separation of the church from the papal throne; but, if all had rested in such cold prudence, what would have become of our church? On the contrary, we praise those who were not so coldly prudent,— who, glowing with enthusiastic hope, clung to the cause of truth, and achieved a work, which indeed has its defects, and has not answered expectations, but which has carried us far forward. There were, in the year 1813, many who cried out to the enthusiastic youth

who hastened to arms, "You will make fools of yourselves, and shed your blood for nought!" It may be, that the daring hopes of these striplings were not entirely fulfilled; but, had they not so hoped, they had never so nobly contended, Napoleon had not been conquered, and the spirit of the German people would not have been aroused anew. No! let us, whenever the call to a new and noble enterprise is sounded, let us go with joyous love, hope for the best, and strive to bring this hope to its accomplishment by all the might of endeavor; and, if we do not entirely succeed, yet have we gained something, at least developed our power, proved our courage, lived in elevation of soul, and risen a step, from which we may mount yet higher.

But if we cannot advance, with active participation, where the noble and the great call, — if this stands far from us in strange realms, or belongs to the past, so that it is merely matter of contemplation, — O, let us at least admire and love it, and not coldly turn away our heart, because, perhaps, every thing does not correspond to our wishes! It is an old saying, "Nil admirari!" and there is much truth in it. But it is nevertheless the case, that he who can admire nothing is dead to all that is great and noble, and will never accomplish aught worthy of admiration. No! let us refresh and strengthen ourselves by contemplation of the grandeur and nobleness which history presents. The present, alas! is often so void and cold, and so often shows nothing but the victory of vulgarity and wickedness, that our heart would lose all ardor and confidence, if it could not take refuge in a fairer past. Let us draw from the contemplation of history the happy con-

viction that nothing can withstand the power of the soul; that human wickedness and wilfulness cannot stop its progress; and every obstacle in its way is only preparing its own downfall. And whatever movement in the mental kingdom at the present time arises, although far from us, without immediately touching us, and demanding our aid, whatever may be the effort for truth, freedom, justice, let it find at least our cordial sympathy. Who knows what germ may thus be made fruitful for us and ours, and what encouragement may revert to us in our undertakings from enlarged spiritual intercourse? In this case, if the enthusiast can do nothing but admire the grand and noble wherever it meets him, he inhales the vital breath of higher love, and breathes it forth again; his heart swells and beats in love, confidence, hope, and admiration; the tide of spiritual life draws him onward; he belongs no more to himself; he floats as a wave in the great sea.

If we, now, unite into one all the sentiments which we have recognized as the constituents of inspiration, — the sentiment of immortality, of the dignity and eternal destiny of the soul, the heavenly sense, the consciousness of spiritual communion, joyous confidence, glad hope, sympathizing, loving admiration, — it is self-evident, that in this one, as in a bud, all moral sentiment is enfolded, and that a man in whose soul this feeling lives, will fulfil all duties which can be of avail in the different relations of life. He who carries with him a sense of the exalted dignity and destiny of human nature, will not harm any man's dignity by injustice, by vulgar avarice, by passionate revenge, or arrogant insolence; and, even if he has raised the hand of vio-

lence, this sentiment in his breast will warn him, as a voice of God, to stay his arm. As little will this sentiment allow him to abase his own dignity by cowardice, dishonor, or degradation. Better than all precepts and legal enactments, this feeling will bid him honor and respect his neighbor, as he would manifest a noble, elevated pride. Vital and effective, this sentiment will express itself in charity towards the needy and unfortunate, in love towards kindred, companions, fellow-citizens, friends, and will go on in striving after perfection, after every noble ornament of soul. A heart which is full of this sentiment, needs no precepts about love; it loves, and manifests love, from its inner fullness; and, as the Æolian harp gives back every breath of wind in harmonious tones, such a heart, touched by all that is human and reveals human life, by every vital breath, will respond in love, and vibrate in harmony. He in whom the heavenly sense, the exalted tendency of soul; turns towards the highest in all it undertakes, and, elevated above vulgar endeavors, strives for the highest spiritual good, freed from earthly love, from avarice and luxury, — he will give up all for truth, justice, and virtue, and will use what he has and seeks on earth, merely as the foundation and support of his spiritual efforts. This sense will lead the statesman, the ruler, the hero, to the career of immortal glory, — will animate the sage, the poet, the artist, and impart to them grand thoughts and purposes. He in whom a consciousness of spiritual communion exists, will cling with trusty, hearty love to every noble covenant, and, free from selfishness, will seek nothing for self, but all for the brotherhood. By this consciousness, and by

the joyous confidence and the glad hope which inspiration brings with it, his power is increased; he will go on from aim to aim, and never cease; he will shrink from no conflict which duty or love dictates, and will accomplish apparent impossibilities; or, if Providence decrees, he will fall a sacrifice, and thereby inspire many to complete what he began. In this confidence, he will fondly acknowledge every effort of another, and actively further it; he will enter with energy the common sphere of human interests, and feel and show himself a vital member of the whole.

LECTURE VI.

CONCLUSION CONCERNING PIETY: SELF-DENIAL; DEVOTION, OR
WORSHIP.

THE inspired state of feeling, which we considered in the preceding lecture, may be called the living, deep, full sense of the good and purely spiritual. Prompted by this, man turns toward the exalted, the eternal, the heavenly; filled by this, he is at the same time full of confidence and hope; for the good and purely spiritual, in itself unchangeable, must prevail over every vicissitude and conflict; what in itself is the loftiest aim and the ultimate end, must attain its object.

But man cannot be conscious of good unless its opposite, evil, also enters his consciousness, and casts its shadow over his mind; he cannot rise to the purely spiritual without freeing himself from the earthly, which will constantly attract him to itself; and next to the confident hope, which promises the predominance of good, stands humble penitence at the sway which evil has over us. The good can be attained only by conflict with evil, — our eternal destiny only by rising above our earthly nature. A happy, untroubled love of good, without fear of evil, is impossible for us. And, as in every action we have the choice between good and evil, and decide between them by our own will,

our feelings waver between the two; and since that choice alone is free, in which aversion to evil, and resistance to it, have a decided advantage, the pious feeling is not perfect unless attended by this aversion and resistance. Evil has its root in our selfishness and our love for worldly things; and there is no virtuous resolve which is not connected with sacrifice, self-denial, renunciation. To the pure love, therefore, which inspiration gives, belongs that sentiment which willingly makes the sacrifice; in the cheerful look of inspiration a tear of sadness ever gleams.

We may in general call this sentiment self-denial; while by inspiration the consciousness of our spiritual self, as immortal, as partaking of an eternal destiny, as belonging to a higher kingdom, and called to dominion and triumph, is expressed; by self-denial the soul divests itself of every thing that pertains merely to the earthly, private self — every thing that gratifies selfishness; and it is thereby first purified and glorified; since all that constitutes virtue may be comprised in the conquest and extirpation of selfishness. The particular elements of the sentiment of self-denial are humility, renunciation, unassuming devotion and sacrifice, resignation to Providence.

The sense of our immortality and eternal destiny, which is the root of inspiration, gives us a feeling of exalted worth, and swells the breast with lofty, holy fervor. We deem ourselves called to the highest, and lift our head to the stars. Our home is on high; thither we should return, thither strive. This feeling sheds a joyous confidence; we carry in ourselves the faculty and energy to reach the highest to which we are called;

we can do all that we would; we are free, and can surmount all limits, overcome all hinderances.

But this feeling can easily degenerate into pride and arrogance, unless humility stand by its side. He who trusts too much in himself, and does not rightly estimate his power, may easily fall; he who exalts himself is abased. He who values his own strength too high, and his opponent's too low, will not gain the victory. We refer here especially to an inner conflict — the conflict with the evil that dwells in ourselves. In all his confidence of victory, man must not despise this internal enemy, lest he may fall before him; humility should accompany confidence; the sense of our moral power should be attended by a sense of our weakness; our sense of dignity by that of our unworthiness.

We have already shown that, although an impulse to goodness, which can overcome every sensual obstacle with progressive power, dwells in man by nature, yet he is not capable of perfect virtue, since he has a bias towards sensuality, which he cannot wholly overcome. No one can claim the power to overcome every temptation, be it what it may. It is rightly said, Every one has his price, for which he surrenders himself; that is, it is possible to lead every one astray from virtue's path by means of some allurements or terror. If we rightly knew every kind of disposition, we could discover in each some naked and weak point, by which it might be attacked and shaken. Achilles was invulnerable in the whole body, because his mother had dipped him in the flood of the Styx; but since she held him by the heel, this was not wet, and hence remained

vulnerable; the fatal arrow struck him there, and thus he paid the debt to nature. Thus has every hero of virtue a vulnerable side, which the shaft of evil lust can reach. But even when man, in conflict with his appetites, does not yield, and thus remains true to virtue, he carries even in the practice of it an inclination to sensuality. That is, when he has advanced so far as to act no more from ordinary love for the earthly, nor from avarice and pleasure, nor selfishness and luxury, nor from motives of hatred and revenge, but from love for goodness, he mingles with this love partly a certain proneness to slavish habit, partly a sensual excitability of feeling. Without being educated to virtue, we cannot be virtuous; yet education always acts, in a measure, by force of mere habit. Even when a man by his own moral agency has freed himself from the bonds of vice, he must confirm himself in virtue, by persevering practice and habit. But habit is not free from sensuality, and holds freedom, as it were, in leading-strings; whereas virtue demands a freedom of will, independent of all bonds. But if, independent of habit, we would form our resolution from vital motive towards goodness; yet it would not be without some sensual alloy. We must either glow with zeal for goodness, or with anger against what opposes it; we must find in virtue a sort of mental luxury. But this excitability, this zeal, this entirely sensuous emotion, does not correspond to the laws of perfectly virtuous resolution, which should spring from a pure sense of goodness, and a clear perception of its imperativeness; such a disposition may easily lead us astray. Noble men do not fail from gross sensuality and gross selfishness, but from excess of zeal in a wor-

thy cause; from violence, confusion, self-will; from wounded sense of justice and honor; from ebullition of passion. Even if this sensual bias does not lead us astray, and we remain true to virtue, yet, by the invariable alloy, partly by the influence of habit, partly by the weakness of our will, every work will be imperfect, and will not correspond entirely to strict obligation. We have, perhaps, fulfilled the duty of justice towards our neighbor in a case of contested right; but we did it more from a noble pride than from pure respect and love; we prided ourselves in the proof of disinterestedness that we gave; or, perhaps, on the contrary, we made the sacrifice with a certain struggle, and our heart did not wholly coincide with our will; nay, we could, perhaps, have done still more, and been yet more disinterested. At another time, we may do a friend an important service, but not sufficiently spare his sensibility, and perhaps delight too much in what we have done for him. What noble action can take place without our being able to discover some spot upon it? When may we regard with perfect satisfaction what we have done?

Humility, therefore, befits us — the recognition of our unworthiness, that we may keep watch over our weakness. Let him that standeth take heed lest he fall! He who sets a lofty estimate upon his disposition and moral power, and thinks he can defy all trial, will on that very account yield to an extraordinary emergency. He will beware of this, if he moderates this lofty feeling by humbly taking heed of his sensual tendencies — if, whilst with confidence he fixes his eyes upon the high aim to which he hastes, he does not for-

get that he walks on the earth with a sensual, weak body, encompassed by the snares of sin. Humility should prompt us to rise by the practice of virtue to true freedom, and to free ourselves from slavish habit and sensuality. It should exhort us to constant self-examination, whether, in our zeal for goodness, we are free from passion and selfishness, and are not, perhaps, in a condition to fail in these respects, and to destroy the good designed or begun. In fine, it should teach us to regard our achievements with modesty and without self-complacency, and to perceive all our faults, in order to correct them in future.

This humility is the necessary guardian of enthusiasm, and enables it to complete its lofty career. Far removed from restricting its course, or abating its arder, humility rather urges it to mightier effort. She ever exhorts it to seek what is pure, perfect, blameless; she will deter it from listening to the allurements of selfishness, from lingering with complacency upon the gratification of selfish passions, from giving way to certain darling wishes, and from vainly resting upon our achievements. By want of humility, many enterprises of enthusiasm fail, and degenerate into works of passion and selfishness. Perhaps no warlike expedition was ever undertaken with so pure an enthusiasm, as that which Gustavus Adolphus undertook for the protection of the Evangelical church in Germany; it was the zeal of faith which led him across the sea—the anger of indignation at the insolence of Austria. But even this noble hero seems to have embraced the ambitious design of seizing the empire of Germany; and only by his bloody death has he washed himself pure

of this suspicion. Yet the enterprise, commenced in such magnanimous spirit, ended in the Swedes' allowing themselves to be remunerated for the bloodshed by a piece of land. Seldom that human nature affords a specimen of pure enthusiasm, without the passions of ambition and domination, wilfulness and presumption. All republics, in which an enthusiastic spirit has been inflamed, have become greedy of conquest. Even the Christian church, in which an enthusiasm existed unequalled by that of any other society, — enthusiasm for truth and morality, — has been violent in its efforts, intolerant, and rapacious. The rulers, heroes, great scholars, poets, and artists, are very rare, who have remained entirely free from ambition and self-will, and who have not sought their personal aggrandizement in what they did for justice, truth, and beauty. Alas! it is an humiliating truth, that man works actively and powerfully only when he is impelled by passion and violent desires, and that a pure enthusiasm is almost wholly denied to him. Providence knows, however, by what means to lead such passions to their aim, and to use the slaves of them as instruments in its wise hand; but if, with pure affection, we would devote ourselves to the service of virtue, and would win its palm, we must in humility purify ourselves, and forego the idolatrous worship of self. Even if the work of virtue succeeds never so well, and consciousness of having done our duty may lift us up, let us not reflect upon it self-complacently, nor forget that what we have done is imperfect. Let us not delude ourselves with the idea of having done enough, but go on from work to work, from good to better, and strive after perfection. Never, while we

walk the earth, shall we reach the goal of perfection; rest is not appointed for us. The true rest is only in the blessedness, the unclouded sense, of perfection; sloth, self-satisfaction, can only deceive with a false complacency, which will soon be broken by remorse; while on this earth, it is only by uninterrupted activity, by unceasing effort, that the foretaste of that bliss is to be found which awaits us in eternity.

It is a beautiful and cheering thing to see a man who is filled by a great thought, animated by an enthusiastic love, impelled by an energetic zeal, and who, at the same time, carries in himself the sense of great power, and the proud feeling of victory; but it is incomparably more exalting to see a man, ennobled by lofty deeds and merits, bow in humility, without assumption, and, without dwelling upon what he has done, yearn for a still loftier aim, and, aspiring to this, deem all past achievements as nothing. It then seems to us as if we stood upon a high mountain, gazing upon the broad valley below, and upon the prospect extending to the boundless distance. How the bosom expands! how the soul rises! We put far from us all little, contracted thoughts. The prospect of the great, broad world of God rises before us; we are lost in the All, and feel ourselves expanded by the experience. Indeed, he who humbleth himself shall be exalted. He who humbles himself is lifted above himself, rises from step to step, from summit to summit, and hastens to perfection.

That is a false humility, which is expressed in the doctrine that man is of himself incapable of any good, and inclined to all evil, and to evil only, — that he is

not free to the choice of good;—an error, against which we have already declared ourselves—an humility, which, expecting every thing only from God, abases human ardor and confidence. Confidence is the first thing; humility, as the second, should only moderate and keep the former from arrogance; and the thought of God, the gracious, almighty, as the third and highest element, should give to both sentiments the proper balance, and impart to confidence an immovable firmness. But where confidence, the sense of power, the victorious ardor of enthusiasm, is wanting, there all is wanting. If an excessive humility unbends and, as it were, looses the nerves, and a cowardly timidity lames every effort, every aspiration, then even the thought of God cannot restore the power lost, and at best can but awaken an unfruitful longing.

Enthusiasm, or inspiration, brings with it that heavenly sense which rises above temporal, earthly aims, to the eternal and heavenly. But man is chained by his body, by his sensual wants and appetites, to earth, and these constantly entice him away from his higher tendency. He cannot follow the latter, unless his heart exercises constant renunciation, and frees itself thereby from all the charms and allurements of earth. By renunciation, enthusiasm is first purified and glorified. As the traveller, who would ascend a lofty mountain summit, to enjoy the sunset there, leaves the quiet of the lowly vale, and climbs the difficult path; as, with each step he takes, he leaves something behind him; as he now crosses the blooming meadows, without loitering upon their luxuriant turf, now hastens through the green wood, without reclining under its shade, and

listening to the song of the birds; as he does not tarry on the sunny height to look backwards, and view with delight the charming picture of the landscape beneath, but speeds on unwearied, longing to reach the highest peak at the right time; — so the true enthusiast, in his aspiration after the highest good, allows himself to be stopped by no wish for wealth and pleasure, and every step he takes forward is connected with a renunciation. He is like the aëronaut, who, as he ascends, and the air becomes rarer, must cast out one piece of ballast after another, in order to mount still higher, and thus lightens the soaring balloon.

We do not mean that false renunciation, which despises every earthly charm, support, and aid, and secludes itself with gloomy contempt of all. Such, instead of elevating, rather drags man in sloth to the ground. He who seeks to rise to heaven by such contempt of the world, is like him, who, without balloon and car, and without the impelling force of gas, should seek to soar through the air. The man inspired by true enthusiasm, uses earthly things, and enjoys them, but not for the sake of enjoyment, and in order to repose in sloth, but to be strengthened and refreshed thereby; every thing earthly is only a means — the fulcrum and lever for the heavenly power. He plucks the flowers that bloom by the wayside, but it is in order to crown the holy image to whose shrine he is making his pilgrimage in order to perform his devotions. He gathers the treasures of earth, yet not to surround himself with vain splendor, but to place the costliest as a votive offering in the temple of his worship. That renunciation is genuine, which is united with the effective

enthusiasm, that, busy, formative, ruling, penetrates the earth with active, shaping, controlling force; which stands in the midst of earthly plenty, yet devotes nothing to an earthly aim, but all to the service of a higher love.

Renunciation rises step by step, and, by its influence, enthusiasm is refined to an ever-increasing purity, as the chemist subjects the substance, from which he would extract the pure spirit, to a repeated purification, until, at last, in purest vapor, the spiritual essence is precipitated. The inspired soul sacrifices all that ministers to animal appetite to the spiritual love of justice, truth, and beauty; whatever is useful to his personal good, he devotes to the common service of friends and companions. He desires nothing for wealth and luxury, but all for spiritual effort; nothing for self, all for those dear to him. But, as an earthy flavor still attaches to the spiritual fluid, derived from the fermenting mass, so selfishness and sensual allurements still cling to the striving for the spiritual goods of life, and mingle with the love of friends and associates. Clinging to the earth, we may seek justice merely in the correct regulation of external, business affairs, and may neglect the higher, personal, spiritual justice; in regard to truth, we may give it merely a worldly application, and make it the mere servant of prudence; in regard to beauty, we may dwell merely upon the physical charm, and desecrate art by refined voluptuousness; friendship and public spirit may lift us above base selfishness, but only to become servants of public selfishness. Let us then, having come out of one bath of purification, enter another, so that whatever of earthly stain may remain upon us in the one may be washed away by the other,

and enthusiasm, at last, free from all spots, may go forth consecrated and pure, and enter worthily the temple of God.

The thought of the spiritual community hovers constantly before the inspired soul; whatever he begins, he begins for its sake, from the incitement he receives from spiritual action, from the love of promoting spiritual life, from true obedience to the kingdom of God. This attachment to the community becomes, however, more intimate and longing through the humble acknowledgment of our weakness and fallibility, — through the vivid conviction, that by ourselves alone we can effect nothing, — that all effort, however zealous, cannot succeed without the countenance of sympathizing brethren, — that, by harmonious coöperation, our power increases, — that, if solitary and abandoned, it labors in vain, and is wasted. This feeling leads us to devote ourselves, with affectionate, unassuming devotion, wholly to the community, — to do every thing in harmony with the brethren, and for the promotion and elevation of the common life, — nothing from morose, selfish wilfulness; actuated by it, we shall follow no path, however expedient it may seem for us, which does not lead towards the common improvement. If any one stand, or think he stands, upon so lofty an elevation, that his efforts are not understood and embraced by his contemporaries, but are misrepresented, and productive of offence, — if he follows his own plans obstinately, and goes his way, unconcerned whether others follow him or not, — he frees himself from the community, and sacrifices love to self-will. In this selfish disposition, those acted, who, some tens of years since, strove, with

imprudent, untimely haste, for the illumination of our people. They had gained their views and convictions by a way remote from all communion, and, as the work of self-seeking, these could not but be incorrect; but, even had they been correct, they would not have been able to impress them upon the people, who would have been only perplexed by them. The sense of our fallibility should keep us from such self-will. Should we deem ourselves wiser and better than all our brethren? are they all blinded, and do we alone see clearly? are we alone chosen to perceive the truth? and, if we rightly perceive it, do we embrace it upon the fruitful side, and so present it that it may avail others? Many, indeed, may stand exalted above their age and nation, and be guides to better things; but even then they should in friendship take their brother by the hand, and bear him on, but not impatiently hasten before, and leave him behind.

This subordination to the community—this unassuming deference—should be manifested in yielding to the prejudices and usages of our brethren, supposing there is nothing therein contrary to duty. Why should we not tolerate harmless and endurable prejudices, in order to preserve the bond of union? why not overlook a small defect, that harmony may not be interrupted? At least, let us avoid declaring war too rashly with prejudices, and thus exciting the suspicion and hatred of the injured and offended. Our arrogance will be punished not only by our not overcoming these prejudices, but also by our effecting nothing essential for the improvement of our brethren. Experience will teach too late the humble conviction that we stand not

alone, and can effect nothing without society. By want of regard for prevalent prejudices, Joseph II. failed, and his noble zeal for reform fell in unequal conflict. We ought tenderly to spare certain usages, if they stand in connection with national peculiarities. As the child not only spares the eccentricities of his father, but respects and loves them, so we ought also, from patriotism, to respect and love whatever in our people is in itself of no value, if it stands in connection with aught that is noble.

This deference and forbearance have indeed their limits; carried to extremes, they suppress all zeal for improvement and reform, and, since no one dare go forward first, all remain stationary. A just sense of superiority over others, and their needs and comprehension, united with insight into their weaknesses, and charity for them, will lead to the correct medium between violent zeal and slothful indifference. All true reformers have taken this path, and thus have gained their end.

But, if we limit and moderate our effort for the common good by love for the community, we must yet more subordinate and postpone our own advantage and our effort for that which is of use to the brethren. Each for all—be this our motto; nothing for ourselves, but all for the brotherhood—be this the aim of our endeavor. We may indeed make such use of the whole as to support and aid ourselves; we must provide for our maintenance, labor for our education, seek activity, and even strive for reputation and distinction; but we should not separate ourselves from the whole, and make ourselves the centre; and, in this respect, we should feel and show ourselves a member of the com-

munity. Contempt should follow the selfishness of those who gather around themselves all the security, comfort, and grace of life, and, in this circle, retired and exclusive, live only for slothful, selfish enjoyment. Such are dead, corrupt members of society, who have fallen a prey to death and corruption. But there are noble men, who, while fortune has raised them above the want which would have obliged them to enter upon the common sphere of action by the choice of a profession, retire from active life, and devote themselves to self-culture. It is true that fruits of common utility may spring from such a course, but, most surely, only when the promotion of the general education is in the outset made their aim, and when love for the brotherhood animates and ennobles their efforts.

Each for all — be this our motto; affectionate deference for the brotherhood — let this be the soul of our endeavor. By this deference, we shall lose nothing, but win all; our own self will come back from the general life to which we yield, exalted, glorified, infinitely enlarged. Among friends, a friend lives a double existence; he who presses the whole nation, all humanity, to his heart, how infinitely he multiplies his life! All our impulses and efforts must flow into the general life, as the brook flows into the river, and the river into the sea; our existence is a note, which floats harmonious in the choral song of humanity. O, what ecstasy, to feel oneself amid the universal music, to revel in the fulness of harmony! And, if thus we give ourselves wholly up, heart, will, and all within us, it will not be very hard to give up what belongs to us externally; affectionate deference leads to self-sacrifice.

If the welfare of the brotherhood demands the sacrifice of our goods, — if an object of the common good is to be gained by no other way than by our furnishing the means for it which God has given us, — shall we shrink? Does poverty pine near us, and shall we alone enjoy plenty, without mercy and sympathy? Is a public institution to be established or improved, — do churches and schools demand our support, — shall we coldly keep ourselves back? Does our country summon us to the struggle for the common security and honor, shall we fear to bid adieu to the comforts of home and the friend of our bosom? Amid the general danger, how could we wish to enjoy quiet happiness alone, and separate our weal and woe from country? Could a single sentiment of joy and satisfaction find entrance to our heart, when all others are in anxiety and need? With joy we should shed our blood for our country, and, if need be, our life. This is the greatest sacrifice we can offer to the good of our brethren, but by it we first prove our true love for them. "Greater love hath no man than this, that he lay down his life for his friends."

Enthusiasm brings with it the joyous hope of success, of victory; but we have already remarked that this hope is never wholly fulfilled, and that the ardent soul, dissatisfied with all it has achieved, turns ever to a new work. This incomplete success has its ground in our weakness and imperfection; partly in our sinful inclination, partly in our dependence on the outward-world. The human soul is indeed master of nature, but it can exercise its dominion only by degrees, and must be exposed to divers misfortune. It can pile rock on rock to

erect a gigantic edifice, but it requires the labor of years, and, by a mishap, a rook may break loose, and shatter the whole work. The rudeness, the passion, the resisting will of mankind, are the most difficult to control; and more easily may streams and seas be dammed up, than the uncontrollable powers of men. This feeling of our weakness in regard to the outward world, in connection with the sense of our moral unworthiness, should moderate our confidence, keep us from presumption, and teach us foresight and discretion, so that we may not, trusting in our own strength, engage in a too unequal contest. The light of inspiration shines purely only in the clearness of discretion, since by discreet temperance it is purified from all turbid giddiness and vanity. It is the spirit's pure consciousness of its force and destiny; in order that it may be pure, it must also be clearly aware of its connection with the external world. But, even when man comes to the conflict with this moderated confidence, and has weighed all difficulties, he ought still to be prepared for the event of failure. His calculation may err, and unforeseen misfortunes may happen. He should acknowledge that only by laborious struggle he can conquer the powers of nature; but that he has not circumstances wholly, and, indeed, not at all, in his control; that the Lord of the world holds these in his almighty hand, and guides them by his wisdom. If we are even conscious of the purest purposes, and faith in God assures us that he furthers and protects every good thing, yet his ways are not our ways, and his thoughts are not our thoughts; and thus he may suffer our labors to fail, may oppose to us insurmountable obstacles, or

may bring to nought, by a single thunder-stroke, the almost finished work of many years and great exertions.

The acknowledgment of this truth is resignation to Providence; and it will not disturb, but regulate, the cheerful tendency of enthusiasm, by mingling with it a certain pious sadness and pathos, and will prepare the mind for possible misfortunes. If misfortune is foreseen, then fortitude is the better preserved, and the mind is not cast down. But we ought, by force of pious resignation, not merely to foresee misfortune, but, in sense of human weakness, in awe before the Almighty, bow in submission, yield self-will to the divine will, and thus suppress all discontent, all murmuring. And if this humility is pure, — if all haughtiness and self-will give way to pious resignation, — then that joyful tendency of enthusiasm will remain undisturbed. Only the arrogant disposition, which brags of its power, and reckons with presumptuous assurance upon a fortunate result, is cast down by the stroke of destiny, and bows in dark despondency, or bursts out into wrathful displeasure. But the truly fervent and resigned man rises up from every disaster, and ever hastens with renewed, but always humble, hope, forwards upon his career. If he does not now succeed, perhaps another time he will, and what he is not permitted to complete, perhaps another may. However, no work of enthusiasm ever wholly succeeded, and none corresponds to the ideal we bear in the soul. But we should not despair because of that, but rather, with spirit more fervent, seek a higher flight.

And when the favor of fortune smiles on us, and a dark cloud nowhere threatens, — we float on the tide of

victory, and cast down all obstacles before us, — then let the mournful thought of the mutability of fortune, of the perishableness of our existence, save us from godless presumption, and keep alive the feeling of resignation in the heart. Gustavus Adolphus had marched victorious through Germany, and returned, following Wallenstein, to Saxony. The jubilant homage, the idolatrous devotion of the people, surrounded him. They fell on the knee before him, and contended for the favor of touching the scabbard of his sword, the hem of his garment. The modest sense of the hero was indignant at this. “Is it not as if this people made of me a God?” he said to his attendants. “Our Saxons mean very well; but I fear the vengeance of Heaven will punish me for this presumptuous display, and will reveal soon enough to this foolish multitude my weak, perishing humanity.” Alas! he carried in his great mind a presentiment of his near death, which had led him to part with anxious sadness from his wife at Erfurt; and this intimation was fulfilled. The hero fell; and, at his fall, the Evangelical church in Germany trembled; his death prolonged the bloody conflict for freedom of faith.

This pious sadness should not only accompany our endeavors, moderate our hope and joy in victory, but should also flow in the mild, cheerful feelings with which we embrace the quiet possession of cherished blessings, in order that we may be prepared for possible loss. Resignation should hallow all our love. We feel ourselves happy at the side of a beloved wife, in a circle of hopeful children; we gladly look to the future, expecting sweet joys yet more. But can we conceal from

ourselves, that this possession is even less secure than the possession of house and wealth? — that the tender life hangs upon a thread which the scissors of the Fates may the next moment sever? Do we not see the shadows which death throws upon the sunny landscape of our happiness? — the dark clouds which threatening stand encamped upon the verge of the horizon, and in an instant may overcast the bright heaven? O, arm thyself, fond heart, in readiness for this fearful moment with pious resignation! Ever bring a part of thy glad feelings a propitiatory sacrifice to destiny; devote a lock of the fair hair of youth to the dark power of the deep; pour half of the cup of joy as a death libation, mindful of the time when it shall no longer foam. Let a tear of sadness mingle with the tears of delight, that the eye may not be unused to the tears of sorrow, which it may, alas! too soon need to lighten the heavy heart. And, if sadness mingle with our joys, our sadness will never lack true and joyful consolation. As we have risen above the cheerful present, to the anticipation of possible misfortune, so shall we, whenever the latter veils our horizon with its dark cloud, rise above it, to that realm where there is no vicissitude of light and shade, where the sun of love beams in eternal clearness.

With the same resignation, — with a hope softened by pious sadness and pathos, — we ought to contemplate the efforts of others who excite our interest. We wish that they may be crowned with happy results; our hearts beat in glad response to every report of victory that comes from the battle field of freedom, national honor, faith. But even the noblest may fall in battle, and the holiest of hopes may deceive. Alas! there are

times when every spiritual effort fails, and every endeavor for truth, freedom, justice, serves only to confirm the power of iniquity; when mankind is in travail, and would bring forth the new, and cannot achieve the birth. How long was the delay, before the regeneration of the church took place! How many voices of truth resounded, — how much innocent blood was shed, — until, at last, Luther and Zuinglius succeeded in bringing forth the spirit of truth. Hence every hope for the improvement of mankind, for the reform of social life, for the victory of justice and truth, should be moderated by resignation; and, even if reverses overtake us, we should indeed mourn, but mourn with pious resignation, so that hope may be predominant, and grief may not shake our confidence in the victory of goodness in human life.

That only is the true enthusiasm, which is coupled with resignation; such only is exalted above all earthly vicissitude; it conquers even in yielding. Joy mingled with sadness is the only true joy; it abides by us ever trusty, and follows us with its light into the night of grief. The hope which is united with resignation is the only unchangeable hope, which is exalted above all disappointment.

Cheerful confidence and resignation, joyful hope and sadness, are both alternate main tendencies of the human mind. The tragic actors of antiquity wore masks, one side of which bore the expression of joy, the other the expression of sorrow. And thus most men alternate, — now lost in delight, now sunk in sorrow; now they belong to the school of Democritus, who always laughed, and now to that of Heraclitus,

who always wept. On the contrary, the countenance of the complete, pious man will always show an harmonious mingling of joy and grief; the expression of a joy which is softened by sadness, and a sadness over which joy sweeps. To the pious, the world appears neither merely bright with sunshine, nor veiled wholly with dark clouds, but in the vicissitude of a bright and cloudy sky. And, as the light of a landscape is the more beautiful when clouds flit over the sun — when here a dark shadow stands, and there the sunshine lies warm upon the mountain; as music truly moves the heart, and sounds harmoniously, only when the cheerful mingles with the sad — the jubilee of joy with the sigh of sorrow; — so the picture — the play of life — is complete and harmonious only when both tendencies of feeling mutually bear up and sustain each other, pervading each other with softening and glorifying influence.

But destiny can assign to us not only battle and defeat, bereavement and sorrow; can demand of us not only the offering of cheerful resignation, smiling tears; — its earnest command can even summon us to death; its thunder may rend us. To meet death faithfully and fondly for the object of noble enthusiasm, becomes easy by the voluntary resolve and the hope of victory; to fall unprepared beneath the sacrificial knife, — unexpectedly to behold the yawning abyss before us to devour us, — this demands the highest pitch of resignation, if, at the same time, we cannot hope that our death will be serviceable for the good cause. The death of Charlotte Corday, the enthusiastic avenger of freedom, was a short, sweet love-pang; but how many fell beneath the

bloody guillotine of the revolution, who knew not why they suffered! whose names history does not once mention! who never bore with them to the grave the consolation of having strengthened by their firmness the cause of justice! How bitter was the death of Gustavus Adolphus, who, in the midst of his career of victory, was swept away, and fell like an ordinary soldier, perhaps exposed to the hostile balls by the device of a traitor! The death-pang could not be sweetened for him by the thought that he was achieving the triumph of the cause of the Evangelical church; and, although the Swedish warriors, inflamed by revenge, gained the victory of Lutzen, yet the war afterwards lacked a commander in the king's place, and the contest was carried on with alternating fortune. But it becomes the pious man to quaff the bitterest cup with resignation. Perhaps such a defeat is not wholly undeserved; and we therefore should repent of every past sin, as perhaps Gustavus Adolphus at his death repented of the germinating desires of ambition. Then we ought not to complain, since we ourselves have dug the pit into which we fall. Perhaps we have drawn upon ourselves the rending lightning by our earnest striving for truth and right: then the high consciousness should console us, that our death is an offering of love, and as sweet as every death of sacrifice. Finally, if all this does not take place, should we murmur, if, born mortal, walking upon a concealed abyss, we fall in? if the Lord of life asks back his gift? Should we murmur, if the drop of our existence returns to the great stream from which it was taken? Ought the vessel to murmur, if the potter, who made it, again breaks it? Resigned love

teaches us to offer ourselves freely for our brethren; and so we should not shrink, if the call of Divine Providence demand a sacrifice. But the true consolation of resignation can come only from faith in a just, wise, loving Father in heaven; this faith first stamps upon every pious feeling of inspiration and self-denial the seal of perfection. Of this faith, as the pinnacle of all pious feeling, we must now speak.

We consider this faith as an immediate sentiment, and call it devotion, or worship, because it consists in a pious disposition of the greatest exaltation, and the deepest, most unconditional obedience and resignation. This is the third and highest elementary tendency of piety.

If enthusiasm and self-denial comprehend the connection of man with the higher universal order, — the first comprehending his destiny to be a part of this order, the second the conflict of our earthly nature with its laws, — devotion rises to this higher order of the universe itself; and if, by inspired enthusiasm, the accordance of the individual with the whole is produced, — by self-denial the dissolving of all discords into this unison is accomplished, — so devotion is the sense of the harmony of the universe, the melting of the heart into the universal melody, when every jubilee of joy, every plaint of sadness, rises to heaven, to mingle in the eternal song of the spheres, — when the harp-strings of the soul, breathed upon by the Spirit of God, resound with the praise of almighty love and wisdom. While, in enthusiasm and self-denial, the mind swells hither and thither, now rises, now falls, devotion calms it into a placid mirror. While, in the former, the

light of holy, cheerful ardor beams, and in the other, the shadow of pious sadness is cast, devotion is the pure sun, which illumines the mind with blissful, unclouded light. It is the sacred medium of both opposite tendencies, the key-note of alternating strains, the accord of the whole manifold performance.

The thought which serves as the expression of this feeling of devotion, is that of a holy government of the world, a wise, kind, parental Providence; it is the thought of God, the Creator, Lawgiver, Governor of the world, the Heavenly Father, the Primeval Fountain of light and love, from whom we derive life and power, and all good gifts, who directs every thing for the best, and to whom we look with childlike confidence. By this thought, every sentiment of enthusiasm and self-denial is exalted, purified, fixed.

If the sense of our eternal destiny, the high dignity of our existence, elevates and inspires us, we then think of God, who made us for fulfilling his holy will, and who has impressed upon us the seal of his image; we feel as his sons, and a holy aspiration swells our breast. If we bow down in sense of our proneness to sin, then awe of the Holy Judge seizes us—of Him who does not leave wickedness unpunished. But love and confidence gain the upper hand over this fear; grace is mightier than sin; the power of goodness, by the pardoning mercy of God, prevails over our weakness; self-confidence, purified by humility, supported by reliance on God, fills the mind with all-conquering energy. Does enthusiasm soar to the eternal, and offer the renunciation of every earthly pleasure and love, it is the thought of God that exalts the soul with sacred aspira-

tion. The eye fixed upon Him, the Eternal Sun, the soul soars like an eagle above the hills and vales of earth, until the loftiest mountain-peaks lie far beneath. When enthusiasm enters the conflict with joyful sense of victory, and self-denial is prepared with cheerful sadness for every thing, for misfortune and defeat, then faith bears the standard of the cross, whereon is written, "By this thou shalt conquer." By the justice and the love of God, the good must prevail in the world, and go forth from the conflict to eternal victory. Over funeral piles and battle fields the victor of all victors advances triumphant; but, beneath his feet, new life springs up from destruction; from the seed of blood and tears, a fairer harvest blooms; the fallen victims rise glorified from their graves, and join their jubilee with the song of triumph. Noble thought! blessed faith! God, the Holy, the Almighty, the Father of love, rules, and, by his omnipotent will, good shall prevail in the world! What he does is well done; he guides all to noble issues. All the hopes may deceive, that our heart has embraced; this single, highest hope stands firm. Truth, justice, may fall, and darkness veil the earth: God dwells in light; his kingdom, high above the earth, beams in the eternal sunshine of his holy love. What darkens and cramps us is only a transient shadow, a cloud that seems to cover the whole heaven, while it vanishes as the morning mist before the rising sun.

This immovable feeling of the conquering power of God over the evil in us and in the world, this faith in an all-wise Providence, gives to the pious that holy serenity, which exalts him above every fear and every doubt, and makes him alike happy in victory and death,

in triumph and pain. Whatever way destiny may lead him, be it through pleasant fields, or the valley of the shadow of death, even if he do not understand the direction nor see the end, he firmly believes that God guides him to the best aim. God's ways are not our ways. Our short-sighted vision cannot fathom his inscrutable plans. Let him be anxious and doubt, who has no faith; let the purblind human understanding speculate in its arrogant folly; the peace of God, which surpasses all understanding, keeps the pious man, heart and sense, true to faith in God.

He who lives in a sense of self-denial and devotion, unites in himself, together with enthusiasm, the whole dutiful disposition. Such a one, taught of God, needs no instruction regarding his duties; he bears them all in his heart; since a pious heart is ever a pure heart. He who lives in lively abhorrence of sin, will surely do good. He who is prepared for every sacrifice of renunciation,—to resign every earthly good, every joy, every hope, for his love and his duty, and, if need be, can offer his generous bosom to the knife of sacrifice,—in what conflict of virtue can he fall? What enticement can draw him from the way of duty? What terror can shake his breast, so steeled by thoughts of death? He who has God before his eyes and in his heart,—who hears in himself his voice, beholds upon every human countenance the light of his image,—how can such a one ever injure the dignity of man, oppress his neighbor, bow himself to dishonor? And holy faith in the mercy and omnipotence of God, trust in the indwelling power of God, strengthens him in every, even the most difficult, undertaking, and makes him invincible. He

says to the mountain, "Be thou lifted up and cast into the sea," and it is done; he bids the waves of the sea be still, and they are still; he treads upon serpents and scorpions, and they harm not his feet. "God is for us; who can be against us?" All the powers of hell cannot shake the kingdom of God; and he who stands in holy conflict for it, can never waver; evil has lost its power over him. The sacred peace that dwells in his heart, the divine serenity, exalted above all that is earthly, is the temple in which all strife is calmed, every action of life consecrated, every gift of love, every offering of resignation, is brought,—in which the jubilee of joy, the sigh of pain, the plaint of sadness, sounding in sacred harmony, go up to God; it is the dwelling of God himself in the human heart,—the revelation of his light and his brightness, shedding blessings, enkindling life, diffusing rapture.

LECTURE VII.

PIETY IN CONTEMPLATION: PIOUS CONTEMPLATION OF NATURE,
HISTORY, AND ART.

As the source of all dutiful sentiment, piety is duty itself: we are bound, therefore, to open the heart to its awakening beams, and to receive its heavenly warmth, that develops the germs of all goodness. It has its immediate life in the affections; but these must attain consciousness by contemplation, and be comprehended in a rational view of life; for man must exercise his understanding upon every thing, and take account of all. The understanding—since it has dominion over the whole mind, since it controls the desires, and, together with the active power, forms the all-directing will—must have a certain dominion over the affections of the heart. It does this by making them the subject of contemplation, and forming them into a firm conviction. It is not enough merely to have feelings; we ought to know what we feel, and why we so feel; else, surrendered to manifold impulses, we live without reflection, without unity and harmony. By considering, therefore, the affections,—by testing and regulating them,—we increase their strength, clearness, and purity. A feeling upon which we reflect, makes a stronger impression upon the mind than another, which, as it were,

flits through the soul without finding any hospitable reception. A feeling, brought to consciousness, awakens another which we have previously experienced, and which we have laid by as a treasure. Thus, by and by, the mind is rich in sentiments, while one succeeds another. If a single note is struck in the heart, all kindred chords resound with it, and unite in a strain, by which the whole soul is moved. The life of a cultivated mind consists in this — that nothing acts upon it separately, but it receives every impression in its inward harmony. If we attentively consider our feelings, we try and purify them, by comparing them with those previously entertained, and reject those which do not accord with our leading tendencies. A mind that has often experienced the happiness of pious resignation, will not yield to the temporary feeling of sorrow and gloom, but will soften or overcome it. By comparison, our feelings are made more clear to us; one sheds light upon another, one appears in connection with another in its due place, and is therein recognized by the understanding. As our affections become more vivid among friends and congenial spirits, — as we shrink from expressing ourselves towards those who are uncongenial, — so it is in contemplation, which is conversation with oneself, and serves as a basis for conversation with others.

If piety is duty, it is for us a necessary and consequent obligation to exercise pious reflection, and thereby confirm our pious sentiments, as well as refine and clear them. We are bound to open the heart to their influence, and give them earnest thought. As the light around us streams upon the eye, and unfolds to us

a multitude of shapes, so, on all sides, the light of a higher world reveals itself to us, if we will only see, and not close the spiritual eye.

Every pure emotion, which is exalted above sensual desire, and in which we have the intimation of a higher spiritual life, — a higher providence; — belongs to piety. There is a large realm of thought and emotion, which is usually excluded from piety, and considered merely as a part of refined culture and agreeable life, and which is even regarded by many as a luxurious pursuit, which is resorted to merely for pleasure, and which may be abandoned at will. Pious contemplation is usually restricted to the sphere which is called religion strictly; and which for us is Christianity. That this constitutes the central point of piety, we maintain; but we believe that from this, pure, pious sentiment extends much further than is usually represented; and, before we speak of our Christian faith and Christian church, we will first recommend and defend pious contemplation upon that other side.

Perhaps you expect me to speak of what is usually called natural religion. Indeed, it is a kind of natural religion which I have in mind, — a contemplation of the universe without fixed dogmas, — but yet very different from the so called natural religion, of which I shall hereafter speak, without being able even to commend it. This view of the universe is purely a matter of sentiment, and the understanding has only the subordinate office of bringing it to consciousness.

The world appears to us in two great spheres — in nature and history. To nature every thing belongs which extends before our eyes according to necessary

laws in time and space, and fulfils a strictly definite circle of existence—joins in a necessary chain; to history every thing belongs in which human freedom acts,—which develops itself in time in a never-completed series, and belongs not merely to past and present, but to futurity. Nature has a fixed existence, history is progressive; nature is finished, history presses on to its aim. That between both there is a deeper unity,—that nature, on the whole, is still in course of being,—may be intimated, nay, even shown; but for us, nature, in its appearance, is, as it were, the fixed theatre upon which the great drama of life is exhibited; in it the world appears to us as at rest, and the Creator solemnizes in it his Sabbath. While history waves and swells, and all is yet fermenting in chaos, nature looks calm: The stars, thousands of years ago, gazed down from the same places upon human history; they have seen kingdoms rise and fall; the countries over which they roll, have been at one time the theatre of bloody wars, and at another the abode of peace; where they once shone upon proud palaces, majestic temples, now lie the ruins under which the nomad with his herds seeks shelter; and, above all this vicissitude, they follow placidly their eternal courses. This repose of nature is the cause of our resting so gladly upon her bosom from the turmoil of life; in still forest, by murmuring brook, we forget all our cares; beneath the azure heaven, clear discretion returns to us from the confusion of conflicting plans; at sight of ruddy eve, boisterous grief is converted into gentle, quiet longing; and, beneath the starry sky, we feel exalted above all earthly anxieties.

From the contemplation of nature, religion began; the most ancient worship of God consisted in invocation of the stars and the powers of nature. The sacred records of the Bible commence with the creation of the world, therefore with the first and highest contemplation of nature; and the first principle of our religion is, that God is Creator of heaven and earth. And thus our pious contemplation must always begin with nature and return to it.

But what significance has nature for the pious sense? It is impossible to fathom this inexhaustible fountain, and to compass the infinite circle of nature. But some points of view may be given. The main thought and main feeling of all contemplation is, that God is the Creator and Preserver of nature. Most purely the Christian will think and feel this, who believes in a God exalted above nature; but in no religion can this thought and feeling wholly fail, although many creators and lords of nature may be worshipped, or nature itself may be adored, as the mother of all the living, and as the animated, self-existent being. The main point is always to find life in nature — life spiritual, akin to our spirit, derived from the power of freedom, that acts in ourselves, and bearing an aim in itself. For if God made the world, it is a work of his free-will, and he made it by virtue of his wisdom for an end, and for the best, since he can will only the best. Therefore the sense of a free, regular life in nature is the essence of all pious contemplation of nature; and by this only can piety draw from it nourishment, which is nothing but the mind's higher consciousness of its destiny, of the higher order and government of the universe; that is,

of the correspondence of spiritual life. This sense of life, hid in nature, springs most purely from feeling or sentiment. Certain conceptions may be united with it; certain observations and investigations of nature may enter into pious contemplation; but this in itself is purely a matter of sentiment, and perhaps is most vivid and full of intimations, when the understanding cannot follow it.

The intimation of spiritual life in nature may be considered from different points of view; and these points of view are given by the three tendencies of feeling, inspiration, self-denial, and devotion. While we show that these feelings are here repeated, we shall more easily find our right position, and be upon familiar ground.

Inspiration is the cheerful view, the sense of aim and destiny; and this feeling assumes in the contemplation of nature a prominent place. "God looked upon all that he had made; and, behold, it was very good." By these words, the sacred writer indicates, briefly and excellently, what we understand by the conformity of nature to an aim, which, in the contemplation of it, excites the cheerful feeling of inspiration, and leads us to placid, happy satisfaction.

In nature, order, peace, and clearness, universally prevail; and far from it lies that which disturbs and confounds mankind — evil. The commotion, friction, and disturbances, which occur in nature, disappear before the placid order which the whole maintains, as the light cloud which awhile hides the sun, — or quicken and refresh, as the storm which discharges fertilizing showers. The stream sometimes is swollen

by the waters of confluent brooks, bursts its banks, and sweeps destructively over the blooming fields. But soon the mould, which it brings with itself, is clothed with luxuriant grass, and the destruction becomes blessing and fertilizing. Fearful is the eruption of a volcano, when, with glowing lava, it sweeps over the fields and dwellings of men; but even this wound is soon healed, since the weather-beaten mass is covered with fresh, luxuriant vegetation; and, during the fearful spectacle, none of the great ordinances of nature was broken, day and night followed each other as of old, and the sun stood quietly in heaven. Even when the horror of devastation appears unveiled before our eyes, — as in the avalanche of Goldau, whose wrecks will not become verdant, — all lies in such placid, mighty grandeur, and proclaims the law of eternal necessity with such firmness, that we even here, although in sorrow, cry out, “He has made all well!”

Formerly powerful commotions and changes took place in nature, of which our mountains still show marks. Whole races of plants and animals were buried under the floods, and there, where immense pastures of grass extended, which nourished the huge, herbivorous animals of the primitive world, eternal snow now lies. According to a tradition diffused over all the earth, the human race was destroyed by a universal deluge, excepting a single pair and their family. But since that time, as the propitiated Lord of nature promised, the wholesome ordinances of nature have stood; and seed time and harvest, heat and cold, summer and winter, day and night, have not ceased. What a beneficent, steadfast alternation! Free from anxiety, we re-

sign ourselves to slumber, under the silent calm of night, sure that the sun will awaken us. And he arises, the all-animating, joyous king of day, hailed by the jubilee of nature, roared to fresh vitality, mirroring himself a thousand-fold in sea, and stream, and every dew-drop that trembles upon the flower's cup. He arises, and ascends quietly to the meridian, overlooking his creation; and, having shed the fulness of his warmth, sinks quietly to rest, and leaves it to stilly Night, under her cool mantle, to nurse and develop the quickened germs. Thus, in eternal course, the picture rolls on from day to day, and yet is ever varying; then, by the change of day and night, the change of seasons is brought on. The weary year goes to rest, and stretches the protecting mantle of snow over the tender children of earth, who placidly slumber beneath. So as not to disturb them, the sun is veiled in thick clouds, else emits only pale, sloping beams, that its warmth may not wholly cease. Then it again mounts up, dispels cloud and snow, and — wonder! ecstasy! — awakens all that slumbers, vivifies all that seemed dead; light pours its splendor upon all the pale earth; the meadows are covered with fresh green; the woods brighten with young foliage, the gardens with ornamental flowers; Flora pours her horn of plenty over hill and valley; vegetation sprouts, shoots up, blooms, and gives fragrance; all is in rapture and bliss. And in wood and field new life universally reigns; the birds brood, beasts bring forth and give suck, and even bog and water swarm with new inhabitants. Even through the breast of man, fresh life, fresh joy streams; hope brings new, lovelier forms before his eyes, and new activity glows in

his limbs. Wonderful mystery of the regeneration of nature! Majesty of ever-radiant youth, triumph of eternal resurrection, victorious jubilee of life, conquering death! So shall we also arise, renewed; over us death has no power; and, as flowers spring from the earth and burst their buds, so shall the graves one day open, the heavenly germs within them press forth to eternal light. Thus even now we are renewed by the vital power of freedom and love; and even when the locks whiten, and the light of the eyes goes out; we bear still the crown of immortal youth; and the light of the spirit beams in the brightness of spring. O, creative power, that streams through the universe, fount of eternal youth and immortality, enter our breast, melt the earthly snow that lies upon our heart, kindle the breath of freedom, awaken the spring of inspiration, quicken the flower of love, and let it bloom in unfading splendor!

In the dance of the seasons, the sister with heavy crown of ears of grain follows the flower-crowned spring, and to her a third extends rich clusters of fruit and grapes. The blossoms bear fruit, and the fruit contains the seeds of new plants and blossoms. Thus life contains life, and by alternate development the preserving and renewing power acts in the individual as in the whole. Thus also should every blossom of our love bear fruit, and each of our actions, the fruit of a fresh blossom, should contain the seed of others; that the garland of our lives, woven from blossoms, ears of grain and fruit, ever fresh and full, should wind from pillar to pillar in the temple of God, and fill it with precious fragrance. Like that noble tree of the south,

which, together with ripe, golden fruits, bears fragrant blossoms and young fruit; so in our life new resolution and fresh effort should accompany every finished deed, and progressive activity attend our quiet joy in successful achievement. Nature never rests, and even under the snowy veil of winter gently exercises her creative power; and even in all her activity there is a mild, serene repose, and that which is in progress of growth exhibits the image of a contented and satisfactory existence. The bud in which the expansive power stirs, looks quietly and childlike upon the overshadowing leaves, and rejoices in its existence; the young twig waves in the morning light with the same comfort as the one, laden with fruit, basks in meridian sun. Nature is ever standing upon the goal, although she is ever advancing to further ends; her means are ends, and again her ends are means. So let us, then, ever comprehend life in its immediate worth, and never slight what the present grants us, by anxious effort after the future. Let every one of our actions bear in itself the stamp of contented love; never should an unruly desire, a stormy passion, carry us away from the safe path; if life leads us through discords, let them be but transient notes, which move upon a deeper harmony; and if the melody is for a moment broken, let it not burst into harsh dissonances, but float harmoniously into the universal concord.

Nature works with unflinching security and stability. The naturalist who makes researches, or the gardener and agriculturist who cultivate plants and the soil, may err, but nature never. Her forces ever act according to necessary laws; and, even when man by error

and temerity moves her to aberrations and perversions, her doings are free from all wilfulness. She is entirely regular, and never too high nor too full; and, if accident or wilfulness produces excess, she exercises inexorably the retributive office, and destroys whatever would exceed propriety and rule. This security, this strict law, acts healthfully upon the man who associates with nature, and knows how to observe her. She deters the natural philosopher from arbitrary conjectures, and teaches him holy awe before her laws; occupied with her, the gardener and farmer acquire that placid feeling that makes them so acceptable to us, and in which we see mirrored the cheerful repose of nature. Alas for us, if we must be wholly unused to this first and last occupation of mankind,—if we cannot, at least sometimes, regulate and heal the disturbed mind by the steadfast order of nature!

We therefore praise the growing taste for the culture of flowers, as an indication of pious love of nature. The culture of flowers excites to the contemplation of nature more than the care of animals, since the animal, as endowed with a sort of will, and moved by desires, has not in the same degree the repose of nature. The more the animal is susceptible of culture, and the nearer he stands to us, as for instance the dog, the less he belongs to nature, and the more to history; the less he allows himself to be driven from his fixed path like the sheep, the nearer he approaches the vegetable world; and therefore the life of a shepherd is so favorable to the contemplation of nature.

I reckon two advantages of a taste for flowers. The first is produced by the culture of them, which, since it

excludes all wilfulness, haste, and impatience, quiets the mind, cheers it by ever-cherished hope, and, since this seldom deceives, gladdens it with quiet joy. But the second and chief advantage consists in this—that every flower is in miniature the image of entire nature, and contains all its security, order, peace, and beauty. The flower unfolds itself silently according to necessary laws, and under necessary conditions; and if these fail, it cannot flourish. Like a child upon the mother's bosom, so it hangs upon and sucks the sun and air, the earth and water; it is but a part of the great whole of nature, from which it cannot live separated. It is fairest in blossom, but in every stage of development it has peculiar charms. How fair the tender plant, which creeps forth to the light! how lovely the juicy green! how mysterious and full of intimations the swelling bud! Some flowers are fairer than others, but only a few are odious, and none without some property. And how manifold their beauty! Thereby they are the truest image of nature, which spreads itself before our view in infinite variety, and thus unveils the unfathomable riches of the Creator. Partial florists may prefer the fragrant hyacinth, or the showy auricula, or the rich carnation, or any others; but who can say which is fairer than the other? and what feeling friend of nature will not love even the less fair? All are the lovely children of nature; and, as a mother fondly presses all her offspring to her heart, because she discovers in all the loved features of the father, so the true lover of nature fondly embraces all she brings forth, because her life is exhibited in all, however diverse. Who can say what color of the rainbow is the fairest, since all are born

from the same ray of light? Thus have all flowers sprung from the same creative-power, and all-together, even in their variety, reveal the same to our gaze.

Flowers excite to pious contemplation, because they are themselves the image of piety. As we in pious feeling lift our eyes to the Eternal Light, so the flowers turn constantly to the sun. As the pious man yields his heart to pious emotions, so flowers are all sensibility, and they stretch a thousand tubes and feelers towards the elements, to draw nutriment. As the pious man, according to his higher impulses, follows the divine law implanted in him, so the flowers work up the nutriment derived from other parts of creation, by virtue of an instinct placed in them, which is none other than that diffused through creation; and hence it is creative power which acts within them, as in the pious man the Spirit of God moves. As nature is without evil, so are flowers the image of innocence and harmlessness, and the sight of them soothes and calms, like the countenance of a conscientious man, who is without reserve and guile. The abode of the first man, in his innocence, was a garden: in a garden, among the lovely children of spring, we again find paradise; here we dream of the bliss of innocence, here soothe tumultuous desires, and a gentle longing fills the heart. A flower is itself a picture of contemplation, in which piety lives. Contemplation can take place only in peace: the flower stands calmly, and suffers itself to be moved by the breath of the breeze, as the pious man by the breath of the Divine Spirit. The man of pious contemplation looks upon the world with clear, spiritual vision; the flower gazes silently down from the leaves-

the former withdraws himself from none of the scenes and influences of the world; the latter is exposed to all the effects of the storm, and endures all: the former maintains serene repose under all the shocks of misfortune; the latter bends beneath the storm and rain, and then lifts its head again to the sunshine. The lake-rose swims and bathes in the moist element, which, fertilizing, pervades the earth, and lifts up its crown to the sun, like a clear, calm eye. Who thus can swim in the fulness of universal life, washed pure from all selfishness, and thus look up, unshrinking, with pure eye?

Lovely, bright, radiant, glowing flowers! are ye not like stars, which the Creator has scattered to illumine and adorn the dark earth? Are ye not as heavenly messengers, who have come down upon the sunbeams, to bring us tidings of a world in which all blooms in beauty, rapture, peace? Therefore is it that the children, who, too, have come from heaven, and still retain their innocence, play with you so like sisters; therefore is it that woman loves you, who bears in her feeling heart intimations of heaven; therefore we deck with you the graves of the beloved, because you point upward, where they have gone to rest.

The contemplation of nature gains in compass and power of elevation, when we comprehend a whole, such as takes place in the view of a fine landscape. What a calm, blessed feeling, when mount, and dale, and plain, robed in the garment of spring, extend before our eyes in the warm light of the sun! What harmony of colors! In front the fresh verdure, in the background the misty blue, both melting into each other, through all intervening shades! How thick the foliage of this

forest! how delicately that grove is tinted, which descends from the mountain! How the meadows shine with flowers! how the corn waves in the wind! how placidly the lake stretches out its broad mirror, — receives the images of the mountains towering above it! In what bold, and yet gentle wavings, these rise, until at last they mingle with the blue heaven! What rapture, what ecstasy, is shed over all! how all enjoys its existence, and proclaims the Creator's glory! He beheld all that he had created, and, lo, it was very good!

And if we ascend a high mountain, from which we survey the course of the lofty ranges, the windings of the valleys, with their lakes and rivers, and the immense plain before us, then the sense of sublimity swells the bosom, an image of the universe in its quiet grandeur lies before us, the heart is lifted above earth and its trifling concerns, and has intimations of our higher destiny. Who can stand upon Rigi, before that sublime, rich, infinite picture, over against that proud mass of mountains, in view of the sun, rising in its royal majesty, and entertain a degrading thought! Who does not feel exalted above himself! who does not come down sanctified and purified, and will not recall, in dark, contracted hours, that sublime image, in order to exalt himself!

The taste for natural scenery, with the love of travelling, has become very prevalent in Germany within the last thirty years. Every summer, a host of lovers of nature start upon their journeys to the Isle of Rugen, to the Silesian and Saxon mountains, to the Hartz and Thuringian woods, to the regions of the Rhine, and hence to Switzerland. And what Switzer, who is not

firmly chained to his birthplace, has not sought the fairest regions of his fatherland! It may be that the pursuit of luxury and dissipation has its share in this movement; but, on the whole, we may recognize in it the mark of a pious, susceptible taste. Many carry with their contemplation of nature a sort of idolatry, and vainly boast of their feelings; but is there not also a pious Christian vanity? and is there any thing good which will not be abused? Surely our age, in this as in other respects, is more pious than any other, if we do not immerse piety in the walls of the church. Let tolerance be here exercised. To our hearts, to other susceptible souls, let the gratification of an impulse that is certainly pious, be left undisturbed and unrequited: Let him who cannot feel with us, at least not disturb us; and let him respect our innocent, harmless joy. But, in the calm exaltation which the contemplation of nature procures us, we will forgive the insensibility of every one who does not feel with us: friendly, harmless nature shall teach us mild reconciliation.

In nature, there is no conflict of good and ill; yet its contemplation can awaken and cherish in us the feeling of self-denial, resignation, and humility, whilst it reminds us of our dependence. The gardener and husbandman, who from the harvest are expecting bread for themselves and their families, behold all their hopes frustrated by a late frost; their murmurs would be of no avail; the force of nature cannot be withstood. With grief, upon a cold morning in spring, we behold the fair bloom of the trees destroyed; we are not made anxious by this, and only lament that an existence so

rich and beautiful has vanished; but it becomes us to preserve a silent, though sad, resignation. A storm passes over our head; the lightning, shattering, descends upon a neighboring tree: might it not as well strike us? do we not feel how dependent we are? We are tossed in a light boat on the tempestuous sea; at this moment a wave may bury us, or the storm dash us on the rocks: do we not feel that we are a part of nature, and a weak and impotent one, and must follow the control of the whole? Since we belong to the elements, need we marvel if they claim back their property, and engulf us in their bosom? Still, at such times, our heart beats perhaps too anxiously, or is too hardened by custom, to be pervaded by the pious feeling of dependence. The unconcerned, placid contemplation of mighty, overwhelming phenomena of nature, is better adapted to excite such a feeling. Let us stand before the fall of the Rhine, and we hear in its thunder the warning voice that reminds us of our own littleness and perishableness. For a thousand years it has dashed its waves upon the rocks; how many have stood before it when we were not, and how many shall stand before it when we are no longer in being! Thus, from eternity, the stream of time foams and thunders; we are as drops in its tide, and follow the high control, which now draws us on in placid, clear flow, now dashes us down into vapor. Let us now step upon one of those Alpine peaks, from which we look down upon the icy sea and the glacier. There we stand alone in the immense wilderness, in the awful silence, in the cold kingdom of death, elevated above the living creation. All is frozen around us; our heart alone beats; but

could it beat apart from the warm bosom of nature in this broad grave? What am I, alone in the immensity of creation? what can I demand and exact? Thanks to the mercy of the Creator for all that he imparts to me,—for every breath, for every sunbeam, for every feeling of rapture! And resignation, gentle resignation, whenever his favor turns from me, and grants another what it withdraws from myself! Take what I have, since it is yet Thine own!

By such emotions, the heart is easily exalted to the highest—to aspiration, and adoration of God in nature. Who hath heaped this mountain high as heaven?—ordered these mighty masses? There was a time when every thing upon the earth, like the matter dissolved in the chemist's crucible, flowed, and fermented, and swelled. But who threw the spark into this chaos, so that the crystals were formed, and bound to the firm earth-kernel? Who kindled the subterranean fires, which burst through the hard crust, and thrust aloft the mountains like bubbles in the fermenting dough? Who broke their summits, and scattered their wrecks over lands and seas? Who stopped the mighty commotion, and banished ocean to its confines? Who threw the spark of organic life into the slime of the earth, so that it brought forth plants and animals? And I, man, whence came I? could the earth produce me from its cold bosom? It may bury, but not bring me forth, and cannot fetter my spirit, which, freed from the body, soars upward to its Creator. Lift thyself up, immortal soul, from the petty, narrow earth, to thy home! gaze aloft on the starry heaven! Lo, how star crowds upon star! There are earths that roll round our sun; there

are suns around which earths revolve, and those again circle around higher suns. But where do I find the Sun of suns, the original Source of all light? Where find I heaven, the seat of eternal joy and peace, for which my soul longs? Those worlds may be fairer than our dark earth; but, alas! they, too, have their orbit, their rise and setting, their morn and eve, hope and longing, and no fulfilment; they, too, have tears and graves; for they belong to the kingdom of decay. In vain thou seekest the Creator in creation, the Eternal in time. He alone is above it. Close the earthly vision, which views but the earthy, — unseal the eye of the spirit, — soar upward in faith, which sees not, and yet knows, — then you will find what you seek. Nature is the temple of God, the mountains are its pillars, heaven its dome; but God dwells neither in temples made by hands, nor in such as are built of earthly material: yet we adore him in his temple: the beauty and sublimity of its architecture — the solemn silence which reigns throughout — exalt and concentrate the mind, so that it soars in devout prayer towards Him, the Invisible, the Eternal.

The vital power, which in nature stirs and works in limited courses, by necessary laws, moves upon a free path in human history. This power is intimately allied to our own mind; it is the spirit of humanity, of which we are members. The pious contemplation of history is hence more exciting and fruitful than that of nature. Here, also, the three elementary tendencies of feeling are repeated — inspiration, self-denial, and devotion.

The condition of an inspired view of history is a

sense of the universal human fellowship, and the consequent interest in all that is human, — a sensibility, a love, which never coldly and proudly rejects aught human, — an imagination, animated thereby, which can put itself into all human situations. As in the moss and the cedar we ought to admire the wisdom of the Creator, so in history we should feel an interest in the least and the greatest, in the simplest and richest. Now, in the deserts of Arabia, entering the nomad's tent, we ought to rejoice in the patriarchal simplicity of his life; and now, mingling with the noisy multitude who float round the palaces and temples of imperial Rome, and await the triumphal entry of a victorious general, we should follow him to the Capitol, and share with him the proudest feeling of earthly grandeur; now we should kneel with the fetish-worshipper, in dim sense of God, before a consecrated serpent; now join the glad sacrificial procession which proceeds to a Grecian temple; now, at the Falls of Niagara, with a North American savage, experience the shudder of awe in presence of the Great Spirit; now accompany a pilgrimage of pious Mohammedans, and go with them to the sacred mosque of Mecca; now, with the East Indian, worship before his hundred-armed, marvellous idol, — with the Saxon, before his war-god, — with the Greek, before Jupiter of the shaking locks, before Apollo, radiant in conquering pride, before Venus, rising from the foam of the sea; now, with the German, enter into his sacred forest, — with the Egyptian, into his colossal temple, — with the Greek, under the bright colonnade of his gods; now linger with the Hebrew in the court of his temple; now we should

listen to the rural flute of Pan; now hear the tones of David's harp,—now the war-songs of Tyrtæus, and the triumphal lyrics of Pindar.

Happy for us, that we belong to a people in whom this broad sensibility exists,—whose many-toned language copies the melodies of all nations, and joins in the rhythm of all poetry. The Germans, therefore, would deserve to be called the most pious people on earth, even if they did not merit the name by the reformation of the faith. In no mind has this all-sided sensibility shown itself more deep and comprehensive than in Herder, whose writings are an exuberant, fragrant garland from all the bloom of human culture; whose rich, and therefore aspiring, soul hung, like a bee, fondly sucking, upon every flower in the garden of humanity; who disclosed to us the deep sense of Hebrew poetry, preserved from oblivion and the contempt of a perverted taste the simple melodies of national songs, and transplanted to our language the heroic ballad of Spain; who, himself initiated, and initiating others, into the spirit of antiquity, appreciated the misunderstood middle ages, and taught their worth; who threw the light of a seer's vision into the confusion of human history, and knew how to follow sagaciously the progress of human civilization; who cherished so warmly and vitally the sense of humanity, and applied to it such rich and fresh nurture; who with enthusiasm admired and valued the great men of all ages, and drew from oblivion the memory of many a noble and forgotten mind. May he be the priest of our piety in this department! nor should he ever lack disciples; nor may this sense of contemplation ever expire among our people!

Inspiration is the intimation of human destiny; but we should beware of seeking in the contemplation of history to recognize clearly, and demonstrate this by the arrogant understanding, since it lies above the conceptions of the latter, and discloses itself only to the aspiring sentiment. We most easily avoid this error by considering every thing human—every effort and production of mind—directly for itself, as an expression and image of its inward, deeper essence, and, as it were, regarding only single flowers on the field of history,—by not asking, For what does this serve? Whither leads that?—by finding in each single thing an aim and an object. What meant the Egyptian lords when they raised the giant fabric of the pyramids? Their aim was the poor one of an idle vanity, since they wished to immortalize themselves in immense sepulchres; but, if we look beyond that,—if we perceive the mighty activity which they developed in themselves,—we consider their effort as the unconscious struggle of the gigantic children of the elder world, who would try their power, and yet did not know how to act in a useful, beneficial manner. Wherefore the many expeditions of war and conquest among ancient nations? In them the youthful energy of mankind glowed; it was an immense battle field, upon which the tilting youth of antiquity exercised to prove their strength. Thus we consider the wars of the Greeks and Persians; amidst these, the high consciousness of the Grecian nation first awoke. The Romans knew not why they conquered the world; but we admire in them the high development of energy, as an expression of human power, having value in itself. Much of history mirrors

but a partial, and often a dark, side of mankind; here, among Oriental nations, and their ancient hierarchies, the gigantic form of fixed custom stares upon us; there, in the capricious despotism of the Roman emperor, arbitrary will meets us in colossal caricatures; in the ravaging flames and lava streams of Islamism, the glowing enthusiasm of passion appears. The heart finds more nurture in the contemplation of manners, of domestic and public life, of the laws, worship, wisdom, poetry, arts of nations; in this or that trait, the spirit of love meets us, or of justice and piety, and gladdens and exalts us; however unaided and unconscious it may move, — however imperfectly it may express itself, — it is the spirit of humanity that appears to us; and wherever and however it appears, the radiance of beauty surrounds it, higher aspirations illumine it, — it strives for the same end which we seek, without being able to attain it upon earth. But, while we take pleasure in all these various forms and manifestations, we rise above our own narrow attempts, above every aim of selfish striving to pure striving, above every object of love to pure love; and thus we have a sense of the destiny of mankind.

We need, and ought, however, to find a whole in the efforts of nations, — a progress of civilization which runs through all. It is the progress of struggling freedom, of dominion over nature, and of self-control in the life of nations. Let us consider how the human mind ever frees itself the more from the bonds of nature, and rises into the kingdom of freedom; how man learns to control the elements and wild beasts; how he crosses seas, and digs into the earth; how he ex-

teads his knowledge, forms language, and learns a smattering of higher wisdom; how nations, after long trembling under the despot's rod, at last learn to govern themselves by wise laws; how justice and good morals ever gain the upper hand in national life; how man rises from dark intimations to a worship of God in spirit and in truth; and how one generation and age extend the hand to another, as the younger learns of the elder, and the spirit of life, ever more purified, shoots up from branch to branch, and finally in the bud promises to unfold. Thus a broad image of life is displayed before our eyes, which, like a large, lovely plant, delights us in every stage of development, but cherishes and advances the hope of a fairer increase. Mankind strives, and never reaches the end; it is the further removed from it, the higher it ascends; and, if it strives for thousands of years to come, it will not attain it. But such contemplation exalts us, and reminds us of the infinitely high aim of our proper effort. It encourages us, since the course of civilization is irresistible, the spirit of freedom bursts all fetters and spurns all limits; it quickens and nurtures our hopes, since, if the spirit of freedom lives in us, we can and shall conquer; if we follow its mighty impulse, we press forward with it irresistibly to the end.

If we take this point of view, and survey the picture of the life of mankind, the common cares, joys, and sorrows of life, sink far beneath us, as, from a high mountain, the cottages of the country people, with the narrow field of their labors, and their little resting-places, are scarcely perceptible. We do not feel ourselves oppressed by the poverty of Phocion, but perhaps

exalted by the pride with which he refused the gifts of Philip; we feel not, with Lucretia and Arria, the pain of the dagger plunged into the bosom, but with the one the noble pride of chastity, with the other the exalted happiness of dying with her beloved husband. More easily we rise above the painful scenes of battle fields, than above the shudder which the despot's chambers of torture excite, since there the sight of bravery exalts, here the wounded sense of justice bows us down. It becomes vividly clear to us that joy and grief are nothing, the dignity of the mind is every thing; that those pass away, but this endures; that the moral signification of life, both of individuals and nations, is worth all, and by History is graven in letters of gold upon her tablets, but all else is consigned to oblivion. So let us, then, in life be exalted above these things! let us raise our view above common concerns, to those which avail for all times and for eternity!

There is much in history, and more than in nature, to teach us self-denial, humility, and resignation;—it lays before us so many majestic forms, so many heroes, upon whom we gaze with admiration; it reveals so many great deeds of enthusiasm and ambition;—but all the splendor which such greatness irradiates, does not hide the spots which attach to it, and call human weakness to mind; and, however high a hero, a brave, noble people may rise, as deep is the fall, and that by arrogance, folly, and want of moderation. Alexander the Great outlived his heroic virtue; Grecian freedom declined, and the greatness of Rome sank beneath its own weight. Thus the contemplation of history humbles while it exalts us.

History gives us tidings of every thing great and majestic; but how much that is beautiful has sunk trackless away! how many a heart has been rent, without perhaps being known by a single individual! We admire the grand architecture and warlike achievements of monarchs; but how many generations of men sacrificed to these their sweat and blood! and of their tears and sighs history says not a word. There are millions, in every age, like ciphers, who are placed after a significant figure to increase its value; they are the steps upon which the throne of glory is raised by the few; nay, what are the earlier races, but steps upon which the scaffold of our life rests,—the mould in which our civilization takes root? They did not reach the height upon which we stand. Is it the destiny of those millions to subserve the folly of an individual's ambition? Did God call the former generations into existence to prepare the way for our education? Far from us be this presumptuous thought! We ourselves are far from the goal, and upon our shoulders future generations will tread. We acknowledge that man does not attain his destiny upon earth, and we are resigned to Providence, if it destroys our plans,—if it subjects us to the whole, and drags us along the irresistible current of history, without allowing us to find the wished-for point of repose. Let us look around, in order to experience this truth. Are not the Esquimaux in their huts of snow, the Bushmen in their dens,—are they not men also? But in what degradation and perversion they appear! Why has the light of human civilization not fallen upon them? Whole nations and kingdoms still lie in the deadly shadows of barbarism

— of spiritual stupidity; only we Europeans, and our descendants in other parts of the world, rejoice in civilization. Who of us can find in this fact any justification for pride? Whose heart is not pervaded by an infinite sadness at the thought how little mankind answers to the pattern of its destiny, that we bear in ourselves? Alas! and not only rudeness and barbarity meet us every where, but wickedness, hatred, ingratitude to kindness, selfishness in mockery of noble enthusiasm, cruelty and pleasure in the abuse of innocence, obduracy towards the light of truth, godlessness desecrating the sanctuary, vice triumphing over virtue! Alas! in all these sins we have our share! The evil lusts which come forth so odiously in those cases, slumber in us! And should we complain if we fall in the conflict with evil, in which so many noble, virtuous men have fallen? Do we deserve a better fate than so many innocent victims, who have breathed out their life in sighs? We are no better than they; we have no more claim to earthly happiness than they. Nay, lives there in us as much faith, love, and inspiration, as in the victims to freedom, justice, truth, who have fallen because they stood exalted above their age, and were not led by it? Sacred destiny! demandest thou of us sacrifice? Welcome! we murmur not; we follow in silence; and may we only bleed as innocently, and not bear our own, but others' sins!

Darkness and light stand contending with each other in great masses, and often mingle in thick confusion; no human gaze penetrates the course of divine wisdom; but a holy, wise, loving Providence rules over history. In this we believe; we have a sense of it in

the holy, consoling feeling of devotion. It is arrogance to wish to disclose and demonstrate a plan of Providence; for "Who has known the mind of God? and who has become his counsellor?" What is held out as such a plan is merely the progress of human freedom, which in itself, however, is a mystery, and does not solve the enigma of the universe. The hand of God is visible in its guidance, and every goodly power which is developed therein is a gift from on high. What can man do without divine gifts? what, without guidance and direction? But he cannot provide himself with leaders; they are sent to him from above. Who awoke the mind of Socrates, and kindled in him the light of wisdom, which was shed from him upon all generations? Who sent Moses and the prophets? And did not the Son of God himself come down to teach mankind? How often, at the moment of need, when the weightiest human affairs stand in jeopardy, the defender and preserver appears! And such God sends. He placed Charles Martel against the stream of Mohammedanism that threatened Europe with barbarism; he placed him as a dam, against which the roaring waves spent their fury. He called that hero of the faith, Gustavus Adolphus, from over the sea, to defend the Evangelical church. If our believing sentiment perceives such points of light, the higher light appears in them; that which is incomprehensible to our feeble understanding, appears, above all obscurity, in eternal brightness. Although God may allow, at one time, in one nation, darkness to prevail over light, — the most hopefully-sown fields of human effort to be overwhelmed by the stream of devastation, — nations to sink into

barbarism, — vice and wickedness to triumph over virtue, — yet we firmly believe in the victory of goodness in the world, whose reins He, the Holy, has in his almighty hand.

We contemplate God's government of the world not only in the furtherance of goodness, but also in the punishment of evil. It was a pious belief of antiquity, that Nemesis punished all tyranny; and, in fact, as every proudly-mounting wave breaks against the rocky shore, or is swallowed up by a greater, so all arrogant human grandeur is bowed down beneath the rule of this avenging goddess. The proud Assyrian is abased by the Mede; the Persians humbled the arrogance of Babylon; and Alexander avenged the injury which the Persians exercised over the Greeks and others. Rome atoned for her lust of power and conquest by the ravaging inroads of the Germanic hordes; and what of her greatness remained in the East sank before the storming enthusiasm of Islamism. But often the avenger has long delayed, and suffered the robber quietly to consume his prey; the oppressed and tormented races sigh in vain for deliverance; whole nations fall unrevenged; in sighs innocence breathes out its life. Often vengeance comes tardily upon innocent posterity. Darius atoned for Xerxes' guilt; Louis XVI. fell a sacrifice to the injustice of his ancestors. In vain we trouble ourselves to spy into the course of Providence; the balance of divine justice wavers before our short-sighted gaze. Yet our earth is not the universe; it swims as a little point in the immense all: yet time is a span in which we live; not eternity. What here is dark, will there one day be clear; what here we sow in tears, we

shall there reap in joy. In nature the mystery is not solved, nor yet in history; high above the stream of time sweeps the eternal harmony in which the blessed spirits delight.

In art, history returns in a manner to nature; in its finished, harmonious presentment, the striving of men, otherwise ever incomplete, appears in the form of completeness; what is borne along in commotion, appears in repose; and that which escapes contemplation, and is lost in the infinite course of ages, is enclosed in a picture-frame, and reduced to unity. The contemplation of nature, indeed, has become more steady and secure by the aid of landscape-painting, which fixes the glancing gaze upon a definite whole, just as a landscape, appearing through a door or a window in definite space, makes a more definite impression. And yet nature appears to us much more quiet than historical scenes, which are taken always in progress, rising, falling, vanishing. The quiet contemplation of history sets at rest the tumult of the sympathizing heart, which beats either with hope or fear, love or hate, — the questions of expectation as to what will be the result, — the anxious look to a further aim, or the calculations of selfishness. We consider the past more placidly than the present, because the latter appeals to our selfish feelings; and objects which we see in travel have more significance in recollection than in observation. Art alone can give this requisite repose, — art, which represents every thing as past, and yet as present. But the contemplation of art is ever purer than that of history and life. Even the contemplation of nature is purified by landscape-painting, while at

sight of a beautiful painted prospect, the feeling of enjoyment — of comfort in the free, warm air in which we move, — the pleasure of recreation and relaxation, — the pure sense of beauty and sublimity — are not destroyed. And yet our enjoyment of nature is much more innocent and harmless than our disposition at sight of an historical scene or an occurrence in life frequently is. Seldom are we wholly impartial in the latter case. From prejudice the Christian cannot recognize the greatness of Mohammed, — the Catholic finds fault with the character of Luther, — the royalist cannot render justice to the character of a revolutionist. Art is the only power which lifts us above all these prejudices into the serene kingdom of contemplation, and, in its undisturbed brightness, represents all pure humanity, free from all selfish regards.

Hence Art is the pure priestess of piety, who effects the holiest consecration within us. Every other priesthood will mingle some contracted idea or desecrating passion with the service of the sanctuary. The divine worship of the Greeks cannot give us pure delight, because voluptuousness mingled with it; but their gods and temples are still for us masterpieces of beauty. Catholicism appears to us as corrupted Christianity; but we regard the pictures of Mary and the infant Christ with pious emotion. The effect of a sermon is uncertain, and the dry argument or false zeal of the preacher may chill or harm our feelings; but sacred music will always elevate us. O, let him not despise art, who busies himself in the cause of piety! and let him not shut his heart to the heavenly light which beams from it, — the harmony which it pours forth!

It is the blooming oasis in the desert of life: to it let us flee for refreshment. It is the sun which casts the bright rainbow upon the dark cloud of our day: let us turn to it our gaze. It is the starry heaven, in which earthly forms shine like stars: let us seek in it peace and exaltation. No pious man is wholly insensible to art; and, if he disregards painting, architecture, statuary, and music, yet his heart is elevated by the Psalms of David, which are the productions of the sublimest poetry. But let us not, with narrow selection, from the manifold gifts of art choose only one; let us gratefully use the profusion which it so generously supplies. The fulness of its light must be broken into different colors; the creative power of its spring is revealed in innumerable flowers. All pious sentiments of enthusiasm, self-denial, and devotion, find in it the pure expression, the radiant form, or at least the significance, that quickens aspiration. Now it gladdens us in lovely pictures of soft, peaceful beauty, in the images of pastoral life; produces the forms of heroes and gods in the majesty of triumph, in the glory of personal perfection; stretches before us the grand images of victorious striving for lofty aims, and the jubilant triumphal procession. Now, by the soft notes of the flute and the elegy, it melts grief into sweet pathos, purifies our sorrow at the decline of human grandeur and beauty by pious resignation, and exhibits in the concave mirror of comedy the caricatured shapes of folly, so as to turn our indignation into glad laughter. Then it leads us, in the spiritual dance of tone and rhythm, over the discordant rush of life, above the roar of passion, into the sphere of eternal harmony; lifts us upon the soaring hymn into the pure

ether, in which the notes of heavenly aspiration, like white swans, meunt to the eternal home.

Parents, instructors, guardians of education in large and limited spheres! you recognize pious education as the highest work of your existence; but remember that it requires a broad excitement and nurture, and close not to your pupils the temple of nature, history, and art. Lead them to the crystal fountain, which, forever fresh and refreshing, springs forth in the sacred grove of nature, and let them bathe the youthful breast therein. Lead them to the Pantheon of history, from one heroic form to another, — tell them of the great names, — explain to them the golden inscriptions which immortalize the memory of their deeds, and inspire their young hearts with emulation. Lead them to the sacred dome of art, through whose pictured window a colored light streams, and magically illumines the images of the sanctuary, — towards whose sublime vault the eye turns upward with devotion, — in which holy songs float upon the waves of the organ's notes. Through the temple of nature, history, and art, the way of devotion leads to the Holy of Holies of Christian piety, of worship in spirit and in truth: he, only, who can contemplate God in nature, history, and art, beholds him in the incarnation of the Son of God.

LECTURE VIII.

PIETY IN CONVICTION AND COMMUNION. OBLIGATIONS IN REGARD TO THESE.

Pious contemplation, as we have represented it in the preceding lecture, as contemplation of nature, history, and art, must, if left to itself, certainly waver. In order that it may not fall into the wrong path, and run into error, the mind must be established in the true disposition. Nature, history, and art, are a broad, waving sea, upon which the contemplative spirit, if it cannot firmly guide the helm, is tossed to and fro. They are an infinitely rich display of colors, in which the pure light is shown, broken: the mind may easily be confused by the gorgeous variety, dazzled by the brilliant splendor of some, and distracted by others. In fact, the history of religions shows this. Instead of beholding God in all nature, some selected the sun and stars for the objects of worship; others considered the ox as the type of nature's energy; others, the fish or the serpent. It was universally the fault among the old heathen nations, that they did not distinguish nature from the Creator, and even deified the former. No ancient nation attained a comprehensive view of history, and for the reason that history was confined to the individual nation; and, instead of embracing the idea of

Providence, they hardly rose to partial conceptions, like those of Destiny and Nemesis. In art and poetry, man lays down his own faith and his own view of the world; and, if his piety is uncultivated, so, more or less, his art will be. Sentiment is certainly first and highest in men, but yet it is easily bewildered and corrupted, since sensual emotion and passion mingle with it; and thus the feeling for nature among the ancients was a voluptuous and intoxicating enthusiasm. Feeling needed the light and proof of the understanding, and the firm guidance of the will, in order to escape such errors.

The contemplation of nature, as we have sketched its main outlines, has at its foundation the idea of a Creator, or of a Free-will, who has produced it by his almightiness. This idea lies in the heart of man, as an original revelation, and no vital pious contemplation of nature is possible without it; but it can be certainly pure and clear, only when the understanding at the same time apprehends it. While the heart has an intimation of spiritual life in nature, it has also an intimation of the free creative energy of this life; since that only is living which is free, and has sprung into being by freedom. The understanding interprets this intimation by ascending from effect to cause, and finally to the highest cause, which we call God. The same is the case with Divine Providence, which we feel to exist, as we view history; this, also, is first established and interpreted by the understanding. But the understanding does not in this way comprehend or conceive of that which feeling intimates; it only separates what does not belong to pure feeling, — what the senses and

imagination have mingled with it, — when, for instance, the feeling is attached to one object in nature in particular, and, held by this, cannot rise to the whole. If the heathen observer of nature regarded the sea with such narrowness, and imagination juggled forth the notion of a sea-god, wherein he beholds but partially the idea of a Creator and Lord of nature, the enlightened understanding can easily perceive and demonstrate the error of this. But it cannot itself conceive the true, highest idea of the Creator; of itself it can form only a cold, dry conception; whose vital substance feeling only can comprehend. If man has attained the idea of the supreme God, much that is sensual may be mingled with it; the imagination, perhaps, represents him as a being of human form — of human attributes and desires; and these errors, also, the understanding has removed.

As to the idea of immortality, nature affords only emblems and analogies in the development and renewal of life; here the mind of man is turned back almost entirely upon itself, and in itself only finds the truth. One interpretation and direction of the idea of immortality according to natural analogy, appears in the doctrine of the transmigration of souls; but this cannot abide the proof of the enlightened understanding, since it expresses but very imperfectly the pure sense of the immutability of our existence, because a transmigrating soul would be ever involved in the vicissitudes of decay. Yet error mingles with the pure idea of immortality, as we Christians hold it; and the testing understanding must constantly strive for the maintenance of its purity.

The fundamental decision of the heart upon our re-

lation to the supernatural world, is called faith, because it is of itself valid: since we believe or confide in its truth unconditionally, and therefore need no proof, none can be given. As the spirit, with its powers and instincts, stands purely by itself, and is free in itself, it is so with its inmost consciousness of God and divine things. Observation does not tell it, nor the persuasive wisdom of another; but it bears within itself the source of an unconditioned faith. But it has not faith in itself, but God, who implanted it—the primeval light, which is shed from the fount of all truth. A divine revelation lies in every human breast, and we obey it, whenever we are justly conscious of ourselves, with childlike fidelity.

But such a consciousness is certainly necessary, in order that faith may be our own, and clear within us; otherwise it is dormant, or the light glimmers in the dark forms of superstition. We call all that superstition, which is more or less allied to faith, and flows from it, but is alloyed by sensual conceptions and additions. The faith of the heathen in nymphs, gods of the woods, mountains, and rivers, justly passes for superstition with us; and, however dear it may be to the poet, yet it cannot be defended by the understanding once enlightened by knowledge of nature and the world; yet, even in this, the poetic element, the living, spiritual view of nature, belongs to true faith. The Grecian representations of the lower world, of Tartarus and Elysium, are erroneous and superstitious; but the true ideas of immortality and retribution existed there, in impure, human conceptions.

It is the understanding which purifies faith from

superstition, or preserves it from corruption, while to pious sentiment it brings clear consciousness, and puts it into harmony with all inner and outer life. It turns aside the imagination, with all its party-colored images, or limits its significance to a merely figurative meaning, and guides the thinking mind to truth, pure, and without figurative guise.

The understanding, in the second place, preserves us from fanaticism, which springs from the predominance of feeling, and its sensual excitability, and neither leads us away from active life into the solitude of meditation, nor fills us with a foolish, violent zeal, that drags us into indiscreet, pernicious, or fruitless enterprises, so that we come to be at variance with the world, and spend our powers for nought.

The apprehension, collation, and explanation of the dictates of faith by the understanding, we call conviction, just as we call the rational consideration of the moral sense conviction. Without conviction, we are conscious of faith only by feelings and imaginings; but it is not the source and ground of faith, but the reverse; it presupposes faith, and is only the interpreter and expounder of it. Faith is immediate, conviction mediate; the former is a gift of native endowment, the latter a work of culture; all men have by nature the same faith, but each has his different conviction or opinions.

By the rational consciousness of the dictates of pious sentiment, its fervor and tone in the contemplation of nature and the world are purer and more secure. But we must not confound the pious contemplation of nature in its purity and security with pious conviction or opin-

ions. This has to do only with principles, that with their application; this is more a matter of intellectual judgment than that, which exists in pious sentiment. The main principles of pious conviction regarding Divine Providence, may be the same, and the contemplation of history, in the whole or in separate parts, may yet be different. In contemplation, it is made to appear how vital and in what state sentiment is, and upon what point of view the contemplator stands; to this also belong a certain poetical flight of imagination, and a certain faculty of association and inference. The case is the same as with the contemplation of art. In order to appreciate the beauty of a picture, and understand its meaning, an insight into the laws of art does not suffice; there is also need of a warm and vivid sensibility, and a certain poetical taste. On the other hand, that insight will protect the feeling from impure impressions, and save the beholder from deeming the unlovely and distasteful beautiful.

We may, in general, denominate the sum of pious conviction, religious truth; and the science of wisdom, which establishes the fundamental laws for every correct conviction, the science of religious truth.

But how do such a conviction and such a science of truth take place? Are we referred entirely to the understanding for our faith? and is it left to it to explain or to pervert this? We are well aware that the understanding, on account of its wilfulness, is capable of error, nay, is parent of all error. All superstition and false worship spring up under the dominion of a sensual or half-formed understanding, which has not attained to perfect freedom, and hence cannot separate

from the true faith that which the senses and fancy mingle with it. Will not our conviction, therefore, become the prey of wilful, erring understanding?

We know that the culture of the understanding depends upon the will. In whomsoever a good, pure will exists, in him the understanding will attain to a full knowledge of the truth. The will also acts immediately upon the feeling. A good, pure will puts down the impure feelings, and opens the heart only to the pure; on the contrary, a sinful will favors impure, voluptuous, selfish desires, and leaves the heart a prey to them. But what forms and purifies the will? what frees it from the bonds of the senses and the passions? We can answer, A good education; but this demands wise, virtuous instructors, and these again presuppose a good education; so that we must proceed from supposition to supposition. Here we strike again upon the dependence of man on society and the divine dispensations in history, which we have before considered. All human culture rests upon society, and thus also the culture of piety.

Even the culture of the intellect, in itself considered, rests upon precept and instruction which we receive in society. In his opinions, no man is wholly independent of others, and all share with each other a common light. And thus we may regard the rational apprehension of religious truth as a fruit of social education, and refer to this as its source. But insight into this truth, more than all other knowledge, depends upon the direction of the will and the disposition of the moral life, and stands in the most intimate of connections with these, since pious and moral feeling are es-

essentially one and the same: accordingly, we must seek the last and highest source of pious information and conviction in the communion of moral life.

A nation that lives in immorality, will attain to no pure development of pious conviction, and to no just science of the truths of piety. If it lives in coarse sensuality and pleasure, its conceptions of God and divine things will bear sensual colors, and its worship will be unchaste and voluptuous. Is it warlike and bloodthirsty, its god will delight in bloody sacrifices, perhaps even in human victims. We have faith only in what we love; and, as faith shows itself active in love, so it springs from the same fountain with it. A man in whom the inward monitor is stupefied, — who lives reckless and obdurate in sin, — will not believe in the judgments of eternity, and will despise, as a fable, what is said to him of it. The pure in heart, only, are those who see God. To resume a former illustration, — but which is more than an illustration, — a man without love and enthusiasm will not understand a picture which exhibits the expression and actions of these sentiments, and will regard it with cold indifference. We may try to teach him the best rules of art, but these will not abide with him, or will enter his intellect as fruitless notions; it is only to the loving and inspired heart that the sense of a form animated by love and inspiration discloses itself. Love imparts to all not only desire and energy, and prompts to all fair and great deeds, but it gives to the intellect the right direction, and reveals to us all mysteries; its ethereal fire kindles the light of faith in the soul. Rightly the apostle declares — “Charity believeth all things, hopeth all

things." Without love, our knowledge of higher things is not only empty and idle, but also impure and erring.

In order, then, that a people may attain a knowledge of religious truth, it must be united in a moral association in which the spirit of love prevails. This moral association is none other in its centre than the religious communion; since the people have always regarded the cause of religion as the sacred thing, and have consecrated morals by piety. This moral communion is always connected with certain devotional exercises, with the observance of holy rites, with what we call divine worship, or cultus, whereby the general social incitement and nurture of pious feeling or pious contemplation are subserved. To this, also, a communion of knowledge or instruction is attached; a system of religious truth becomes prevalent as the united conviction of the people. This is always the more perfect, according as this moral communion corresponds to purely pious feeling, and the intellectual culture of the people attains freedom and clearness.

Upon this triple communion in morality, worship, and knowledge, the religious culture of every individual depends, and no one can stand entirely upon his own feet; even if one exalts himself above his age and nation, he must have made use of antecedent culture, as the foundation of his own ascent. The influence which the community exercises over him, begins in a certain faith, which, in distinction from the inborn, or natural, heretofore considered, we would designate historical, because it is developed historically. Every one believes in the pious communion in which he lives—

believes in the truth in which all believe — believes in the moral spirit which generally prevails. At least, he has held this faith in his youth, and in this received his earliest instruction. We can learn nothing without faith; faith is the mother's milk of the soul.

But the community itself cannot exist without faith; it believes either ancient traditions, and usages, and priests, who preserve and administer these, or it believes in a founder of their religious life, a prophet, a delegate of God. The Hebrews believe in their Moses, — the Chinese in their Confucius, — the Mohammedans in their Mohammed; — we Christians believe in Christ. And in this faith every member of the community shares. As the child, believing his father and his mother, shares their pious faith, so we believe with our spiritual mother, the Church, in what she believes.

What, however, is the connection between this historical faith, and the natural, pious sensibility, implanted in our breast by nature? We believe in the founder of a religion, a pious community, only in so far as that which they represent corresponds to our own inmost feeling, satisfies our aspiration, soothes our heart, and makes us happy; for faith makes happy: happy, indeed, is he who lives in harmony with himself, the universe, and God, — all whose doubts are dissipated, — who walks in the light of truth, and finds himself on the way to true life. But while we believe in such a teacher and founder, we acknowledge a divine revelation in him. For in man, as man, we cannot believe as to that which is to us the Highest, any more than we can believe merely in our own hearts; we never believe but in God, as the primeval source of all goodness and

truth; and, if man brings us the highest, purest truth, we receive it as divine revelation. Such a revelation, so received, is but a repetition of that first, original revelation in our breast; and we may call it historical, as we have called faith in the same historical.

Most men are not conscious of their natural faith, but live only in the historical. Sages and thinkers, only, who inquire into the nature of the human spirit, go back to that, but yet only by aid of this, with which their religious consciousness begins. Just as no man could rise to the elementary idea of the state, unless the actual state-life which surrounds him had led him to it; as little should we have learned any thing from the original principle of faith, had we not been educated under the influence of the church.

The understanding, in its explaining, purifying, combining office, must approach this historical faith, in order to form it into conviction. It behoves the free, educated man to render to himself and others an account of his faith; and rational reflection puts him in a situation to do this. Faith can in the outset be as little grounded and established upon the understanding, as shaken and overturned by it, or confounded by its sophistry; faith, even the historical, is not subordinate to the understanding, nor yet a work of it, but has its life in the heart. Conviction ought only to make it clearer to us, bring our thoughts and feelings into accordance with it, and guard it from error and superstition. As every member of the religious community ought to reflect upon the truths of religion, and have a clear understanding of them, it will ever be the duty of the whole community to keep itself in possession of

a system of religious truth, clear, rational, purified from superstition; and the care of this will be intrusted to those whose vocation it is.

If, therefore, piety attains security and firmness only by the formation of opinion, and if we gain such conviction only by the aid of association and an associate faith; if it is indeed our duty to study piety, and to strive for a firm conviction and clear understanding as to our faith;—it is our duty to join, with grateful, trusting love, the communion of pious fellowship in which we have grown up, to which we owe all pious incitement, and by whose aid we can make further progress.

How fair, how blessed a duty, to seek the bond of fellowship, and to continue in that which we so much need for the sake of control, common information, and stability! All nobler concerns flourish only in association; every thought, every feeling, is purified, confirmed, and glorified, by sympathy and intercourse between friend and friend. We should feel ourselves lonely, if our dearest, most intimate thoughts came back to us misunderstood,—if no heart harmonized with us in that which moves and elevates us. Alas! how unhappy the man, who must close his inmost soul to others, because he fears to see what he deems sacred desecrated! We are disturbed and cramped, if we cannot share with any one the impression of a beautiful poem or picture: how, on the contrary, the heart is animated, how clear and positive every thing becomes to us, when others coincide with us, and enlarge and complete what we feel and acknowledge! But how much more is this the case with our faith! It is that which all need,

and at every season, in joy and grief, in conflict and peace, in public and domestic life; and hence it should be the common property of all. How beautiful it is, when parents, who have lost a beloved child, standing firmly by their faith in immortality, can console each other, and incline their sorrowful hearts to each other with the same sentiment of hope! How beautiful, when, after the recovery of a child, both bring to the common altar the offering of pious gratitude, and thus enjoy a happiness glorified and enhanced! How strong a nation is, in the struggle in defence of its fatherland, when the same devout and enthusiastic trust in God animates all, and all respond to each other in the expression of this feeling, and cheer and strengthen each other! Nothing is more exalting and inspiring than a devout assembly, which unites in thought and feeling, breathing forth in holy songs of praise the devotion that fills all hearts. Who, at such a sight, and filled by such emotion, can doubt of the being of God, of eternity, and immortality? Who does not feel that there is a communion of spirits, exalted above the earthly, — a kingdom of God, — a kingdom of truth and love; that in every human breast a faith and hope live, and that the heart beats with a higher love than love of worldly things? Blessed fellowship of faith, heavenly harmony of hearts, source of light and consolation! What should we be, if we stood alone with our own feeble hearts, a prey to doubt, to fear, to sorrow! — if we could not attach ourselves to congenial, faithful hearts, nor derive light and nurture from some richer and brighter mind!

But still another duty than that of providing for our re-

ligious culture, demands that we join the sacred communion; it is that love of truth and piety which prompts us to confirm, advance, and perfect the religious brotherhood by our own participation. We ought to contribute our share to the general life, to shed upon it the light that dwells in us, the warmth of inspiration that glows through us. We not only need the community, but it needs us; since, should all withdraw from it, it would fall away, religious society would be dissolved, and mankind would relapse into barbarism. None can know how much he can contribute to the improvement of religious society, what beneficial energy may be developed in him by contact with others, what influence he can exert upon the progress of general information, upon ennobling and hallowing public life. Every thing, therefore, — regard for our own salvation, the need and aspiration of the affectionate heart, zeal for the highest spiritual concerns, love for the brotherhood, — calls us to the communion of faith and devotion.

We must lament and blame those, who, by an unfortunate error, have gone so far as to separate themselves from every religious communion alike in faith and life: I mean the Deists and Naturalists, who, despising all historical revelation, all fellowship of devotion, keep themselves and their religious conviction to themselves. This race, thank God, has almost died out among us Christians; and it is an indication of the soundness of our religious life. Deism arose identical with opposition to a stiff, cold theology, which slighted and cast suspicion upon the light of reason. Thinking men, who regarded Christianity not in its original source, but merely in ecclesiastical theology, believed them-

selves free from it, and that they must rest satisfied with what is called natural religion. But they erred in holding this natural religion to be the production of independent reason, and themselves to be independent of all historical revelation. Reason is never wholly independent of historical culture; and that natural religion was nothing but a collection of truths derived from Christianity, and the philosophical systems springing up in its bosom. The advocates of this should therefore have given God and Christ the glory, and acknowledged their own wisdom as a fruit of Christian revelation: it was a haughty delusion that kept them from doing it. But this natural religion was only an affair of the understanding, and left the heart cold; its advocates consequently often proved themselves irreligious, since piety must have life in the heart. It was the comfortless property of individuals, and advocated no communion, — was even opposed to all such; its champions were consequently cold, and were devoid of the fairest encouragement and strength which the communion of faith insures, and of the exalting reward of having done something for the improvement of the general religious life; they rather harmed it by their reserve, and impaired the faith of their brethren, instead of strengthening and advancing it. In a word, Deism is a diseased excrescence of religious life; it has no sound, warm vitality, no love, and no comfort.

Deism at this day appears to be most at home among such Jews as are too enlightened to rest their faith in Moses and the rabbins, and to feel satisfied with the society of the synagogue, and yet unable to determine to come over to Christianity. But, if they perceive

that their Deism is nothing but a fruit of Christianity, from which they, perhaps unawares, have learned, and if they feel the need of fellowship, they will not long tarry in this unhappy middle state between both churches, but will unite with the Christian, to which they are so near. Judaism is superseded by progressive Christianity, and its feeble light has been extinguished by the light of Christianity: to be hardened against Christianity, is to resist God, who has brought it to us. The Jewish Deists, indeed, shut their eyes to the new and higher light; but their heart is not yet warm enough to long for the fellowship of love, and to make, perhaps, a sacrifice to this.

We are now naturally led to the question, as to our relation to the religious communion in which we are born and bred. The first and most natural feeling in which we should adhere to it, is that of confidence and love. Alas for him, in whom, with awakening reflection, doubt and ridicule of the faith and rites of his fathers also awaken! He is as much to be commiserated as the child who has never felt the love of father and mother, never looked with confidence upon the fond eye of mother, the venerable countenance of father, but has regarded the authors of his existence as objects of mistrust and aversion. Confidence and love towards our native church will attach personally to the elders, instructors, preachers, who have initiated us into it; and he is to be pitied who has never stood in this pure, childlike connection, but has gone forth into the world without any guide, abandoned to his own heart. As it may happen that the adult son will rise above the views and mode of life of his father, — that the mature

scholar will look beyond and surpass his teacher, — so it may be that we may rise above the church in which we are born, gain a higher insight into religious truth, transcend the tone of life within it, and no longer be gratified with the means of devotion afforded by it. Many Jews find themselves in this situation, and we will first consider their condition.

Judaism consists not merely in a peculiar system of truth and devotional service, but also in a form of life, decided by the Mosaic law and the rabbinical traditions; and these consist not merely in the observance of certain laws and ceremonies, as, for instance, abstinence from unclean food, but their root is nationality, and the maintenance of it against all other nationality. With this feeling, the peculiarity of their doctrinal system coincides, which rests upon a peculiar connection of the people of Israel with God, or their election from all other nations. This maintenance of nationality, this national spiritual pride, constitutes the especial weakness of Judaism. The Jews would be a nation, and yet are nothing but scattered aliens; they would be the first nation on earth, and yet other nations have for a long time outstripped them in moral culture. From this false nationality it follows, that, partly deterred by aversion to the ways of other nations, partly from just distrust of them, they take no part in civil and professional affairs, excepting merchandise, and are attached like parasitical plants to society.

Now, if a Jew steps out from the habitual limits of his faith, the question is, whether he rises merely above the theology or the worship, or above the whole way of life of his people. Now, if he do the last, he is truly

elevated, since the one is connected with the other : it is then a natural consequence of his state of mind, that he leaves his national communion, which for him has ceased, and enters as a vital member the Christian communion, to which he actually belongs in sentiment. He owes to himself this transition, in order to advance himself in piety of life ; he owes it to the truth ; since we ought to profess that of which we are convinced, and universally confirm what is good by sympathy. What should deter him from this step ? Perhaps gratitude and fidelity towards native companions, with whom he stands in bonds of confidence and love, and which he disturbs and gives up by his departure. This question cannot be answered in a word, and deserves a full discussion.

The religious covenant, as such, exists only upon condition of harmony of faith and opinion, and is, in fact, already severed, if a man has changed his faith and feeling. If this change be a work of levity and deterioration, it merits censure ; but, if it be the result of progressive culture and conscientious self-examination, it deserves praise and justification — since man ought always to strive for the better. A Jew, who has risen above his national companions in faith and sentiment, cannot retain his loyalty to his native communion ; else he either must fall into hypocrisy, or suppress his better convictions. He will be always grateful for the religious education which he received in that connection, without being obliged to sacrifice his convictions on that account. He will show his gratitude, by taking every possible means to impart to his former associates in Judaism his better convictions, and perhaps so long

delay his departure, as is necessary to effect this result. He will, even after his departure, manifest this by showing his former associates all the good-will within his power. He who wholly forgets and denies his origin, and perhaps becomes an enemy of his nation, must bring upon himself the guilt of the basest ingratitude.

But, for us Christians, the distinction between the different Christian churches among which we are born comes into question. We may, by the course of our culture, disagree with the prevailing theology, and the public worship may be repulsive or unsatisfactory to us, so that in faith and feeling we have departed from our native communion. Ought we to carry out our sentiments, and profess another doctrine? We will now consider this question in regard to the Catholic and Protestant churches, since the difference of the several confessions of the latter is so insignificant and unessential, — indeed is chiefly removed; and the sects of Quakers, Mennonites, and others, are of not much importance in the present connection.

There are many Protestant Christians, who hold it as a matter of indifference in what church we live — with whom birth passes for a divine decree, as to the manner in which we should worship God. They are of opinion that a man can live piously and morally in every church, and the life is of chief importance, and not faith and worship. We call this view Indifferentism, and must censure it as a fault. The source of it lies partly in a cold, dead view of morality, which is deemed independent of piety, although it is yet one with this; partly in the want of the social sentiment

of religious communion, and the incitement and nurture to be derived thence. If morality is not separate from piety, it is not indifferent in what way we are pious; and, if piety is connected with sociality, or the communion of Christians, it is not an indifferent affair how this takes place. Is it deemed indifferent whether a child frequents a good or bad school? But, in reference to piety, the church is the same as the school is in reference to knowledge.

This is not the place to set forth the superiority of the Protestant church over the Catholic, since we all, as I hope, are convinced of it. But if we are so, and if we acknowledge the blessed, consoling, calming, and awakening influence of the gospel on our hearts, and upon the social life of the brotherhood, we should not bring upon ourselves the guilt of ingratitude, by the declaration that it would have been as well if fate had allowed us to be born in the Catholic church, and thus dispose ourselves and others to be cold towards that which has the weightiest influence on the happiness of our souls.

By reason of such an indifference, many disapprove, without further research and examination of motives and circumstances, the transition from one church to another. To express ourselves in general terms for or against this, would betray either rigidity or levity; we must enter upon a closer discussion.

A Catholic, by perusal of the Bible, and the religious writings of the Protestant authors, or the ancient Catholic writers, may come to the conclusion that the system of his church contains essential errors and departures from gospel truth; he may, accordingly, take

offence at the main point of Catholic worship, the mass, as an idolatrous rite, — at the withdrawal of the cup in the Lord's supper, and, in general, at the spiritless, mechanical mode of devotion, and thereby, instead of edification, receive annoyance and harm, and thus, in a twofold view, be at variance with the communion. In reference to public morals, this is not the case; since, although, as we may flatter ourselves, the Protestant Christians are distinguished by a greater moral purity, by a more living zeal, by greater assiduity and spiritual culture, yet there is no such difference between them and the Catholics, as between Christians and Jews. Every Catholic takes pleasure in civil and professional life, and all the incitements and institutions connected with it; and the moral spirit of Christianity exists, even if not so purely and vitally, in every Catholic church. Accordingly, there is lack, in the passage from the Catholic to the Evangelical church, of that powerful motive which must impel the Jew to the Christian communion, in order that he may be a member of a living national union. But, if such an Evangelically-disposed Catholic lives among Catholics, and, far from the Protestant church, he cannot satisfy his zeal for a better communion, but by sacrificing nation and country, relatives and friends, civil rights and usefulness, and fixing his abode among Protestant Christians, this sacrifice is obviously too great. If he violates no duty, we cannot require him to take such a step, because he puts at stake much more important goods, and perhaps may forfeit his life. The question is, whether he will find among utter strangers those advantages of religious society which he seeks, — whether he can cling to them

with brotherly affection. We must, therefore, suppose the case — that he need change only his church connection, and not the other relations of life. If he lives wholly amongst the Protestants, far from his former associates in faith, then the transition is so much the easier; and we must justify the step, even if conviction determined him to it less than the need of society; since man is a social being, and feels himself desolate in solitude. In the case supposed, nothing could deter a Catholic Christian, convinced of the truth of the Evangelical church, from going over to it but duties to the other communion, — the duty of domestic love, friendship, and especially towards parents. But these have obviously still more weight than in the former case of the passage of a Jew to Christianity, since here the question concerns not the sacrifice of an entire mode and view of life, but merely of the advantages of an inciting and edifying association, since Christ is in the Catholic church, as in the Protestant. But even here a position that is of universal validity can hardly be laid down. For the decision depends somewhat upon the degree in which parents are opposed to such a change, and in what degree the relation of love towards them would be impaired. But if motives of love unite with the religious demands of the case; if with the son, father and mother, brothers and sisters take the same step; if the daughter comes to the church of her betrothed, with the consent of the parents of her chosen husband, in order to worship God in the same way with him, and still to strengthen the covenant of love by unity of faith, — what is there to be blamed in such a change, if all would be thus in perfect harmony? Nay, even if

the conviction were not as yet wholly fixed, nor the desire for a new communion entirely decided, the inducements of affection would be quite decisive. Had she, who leaves her parental church for love of her husband, not taken the step without this motive, she cannot be blamed, but should rather be praised, because communion in religion stands in necessary connection with the other relations of love.

But if we justify and praise the passage from one church to another, which is made from conviction and from inducements of affection, we hold such a change, when done against conviction, from self-interest, to gain office and honor, or to win the hand of a beautiful, wealthy maiden, or for any such motive, as dishonorable and shameful; because a man's religious convictions should not be bartered for any earthly good. But if any one takes such a step from weakness against conviction, in order not to stand alone among strangers in faith, and thus allows himself to be carried away by the mighty stream, we can, indeed, pardon him, but not give him our full approbation, since a man ought to stand firm and independent in religion.

In every case, they are to be deemed happy, who, in the church in which they were born, find their full satisfaction in riper years, and can bring the faith of their childhood into harmony with the convictions of an independent mind. The impressions which the young heart receives, do not vanish, and often return in age, with renewed freshness; piety, devotion has its life in the affections; and, as these are the more secure and profound, the earlier will they be excited, the more heartily will they strengthen with the whole life; holy

rites maintain part of their sanctity by antiquity, and for individuals by early custom; piety is the harmony of man with himself, with the world, with God; and this harmony is so much the more perfect when the discord of doubt has never marred it; in general, the more perfect and harmonious human life is, the more nature, custom, and freedom coincide with each other. But freedom is first and highest; and he whom God has led on the way of free proof and of doubt, should fight nobly through, and follow the voice of the spirit, which calls him onward.

Those should be welcome to us, who, from conviction, come over from another church to ours; we would gladly share with them the blessing which we enjoy in our church, and rejoice with pious, grateful confidence; we would not be guilty of indifference, but far from us be intolerance towards members of another church or confession. Strict conviction of the truth of our own faith may be united to tolerance towards the professors of another religion. We should distinguish the person from the cause: the latter may be erroneous and objectionable; may deserve our blame, and may demand contradiction and opposition on our part, if by endowment and office we are called to it; but we ought ever to regard love, and spare the person. War with the error, but peace with the erring — be this our motto. Alas! are we not all erring men, far from the full knowledge of the truth? And in this case, not merely the intellect is concerned, — the feelings have their rights, and these depend very much upon habit and inborn disposition. We may, indeed, argue with a man of other faith, and seek to convince him of the

truth of ours; but let us not obtrusively impair his faith, let us not tumultuously attack his peace of heart, let us not mischievously invade his sanctuary! But wherever there is sensibility to better things, we should encourage it; where doubt has already gained entrance, we should seek fully to extirpate error. And never let the strife be personal; never let the sharpness of the sword of truth wound the heart of him who is still in error. Far from us be the foul wrong of trying to win others over to our faith by enticement or constraint! Be our communion in faith a free gift of the spirit, partaken for its own sake, from free inclination; let it not borrow the charms of earth, but attract by its own; let it not seek the allurements of sensual desire, but of pure love; and how can we fully confer the gifts of pure love by fright and fear? Who can win to love with the sword or the rod in hand? A church which thus aggrandizes itself, and would extend its sway, shows thereby that the spirit of truth and love does not dwell in it.

There is no error without truth, and no Christian church is so utterly corrupt that there is no good in it. We ought to recognize this, and at least take it into consideration. The Catholic church has so many impressive symbolical rites, that it would be an unkind error not to acknowledge this. The pious Protestant Christian, who has opportunity to observe the Catholic worship, will not only show a tolerant respect, but even a certain sympathy, and will be able to enter into the religious state of mind of his yet Christian brethren. He will not enter their temple without sacred awe; and where any thing responsive meets him, will not shut

his heart to it, — will hear the sacred music with devotion, — consider attentively the beautiful forms, and where any thing offensive appears, will tolerantly look away.

The obligation of connecting ourselves with a pious community or a church, brings with it the duty of fidelity; for fidelity is only the continuance in the communion entered upon. He who has made a promise, must keep it; he who has entered an association, must follow its laws, and remain in harmony with their sense and spirit, or he breaks his fidelity. Fidelity towards the church is shown partly in conviction, partly in communion of worship.

Communion in religious life is, in the first place, communion in faith and in the conviction of eternal truths. This communion should be no slavish one; the freedom of the individual need not give way to it. Freedom shows itself in variety and unity; hence it becomes a problem to bring variety into harmony with unity. But this is done by all agreeing in fundamental feelings and essential truths, which, in the especial sense, constitute faith, but allowing each individual to form his own peculiar opinions, or to reflect upon faith according to the measure of his abilities and education. Each one should consider himself required to have an understanding of his faith, not to be slavishly subservient, but to show in this respect also the freedom which belongs to him as a moral man. Spiritual dulness is not what the Christian wishes; we ought ever to be ready to receive light and knowledge. As soon as each one freely exercises his understanding, he will go his own way, and embrace his own views. But this individ-

uality need not keep him from the unity of the faith: humility should keep him therein. He acknowledges that a faith to which all adhere, cannot be wholly false; and if he finds himself at variance with it, he views such variance as a warning that he is on the wrong road, and that he should turn and strike upon another way. Here, also, confidence and independence must be united with humility and self-denial. But this struggle, to remain in accordance with the common faith, may sometimes lead to a state of feebleness of mind, of wavering and doubt. Well for him who has been so happy as to be early initiated, by an enlightened and yet believing teacher, into the spirit of Christianity; to learn of him what is the essence of faith, — what, on the other hand, belongs to the figurative style of the Bible and to the doctrinal system of the church, originating beneath the influence of human opinions; to whose childish mind the glorified image of the Savior already appeared in its divine radiance; in whose youthful breast the true faith has found entrance, with its disenthraling and enlightening power!

The communion of the church is, secondly, a communion of worship. He who believes with the church, will seek in its communion incitement, nurture, and strength of devotion. He who deems he stands too high to gain edification by public worship, is surely out of the way. It may be that the preacher may fail to edify some one by his discourse; but to such a one, prayer, sacred music, and the sacrament remain; and he cannot know how many religious emotions may be excited by these. It is arrogance to deem himself exalted above all need of religious society, and infidelity

to desert this. It is said that he who does not wish to go to church for the sake of his own edification, should do so at least for the good example's sake; but even this would be arrogance, and, besides, hypocrisy. From evil, nothing good can come; a good example can be given only by an action, in which, as must be the case in every thing moral, the inward and outward coincide, and which bears the stamp of truth.

They incur another fault who withdraw from the general communion, and, with a few congenial minds, form a narrower one, and practise a way of worship of their own — I mean the Separatists. These do not wholly lift themselves above the need of the community, since they seek another, different from the general one; but they are still arrogant and unkind in shutting themselves out from the rest. No fault can be found if congenial minds, beside the public worship, which they do not abandon, still seek an especial devotional service; since participation in a great communion does not bar out the right to enter an especial, subordinate one. But the danger is very great that such Christians will hold themselves better and more pious than others, and hence harm the church by spiritual pride. Into such unions, overstrained dogmas and an austere disposition will readily insinuate themselves, which make the rest still worse. He who has recognized the high truth, that love is greater than faith and hope, will cheerfully make every sacrifice to the demands of the first, and never gratify his religious wants at its expense.

He who stands in upright, faithful harmony with his church, cultivates with it social devotion, and derives

from its pious incitement and nurture, will be studious, on his own behalf, of pious contemplation; and live, therefore, according to his individual tastes. It is not enough to receive from others, — we must actively shape and appropriate what we receive. Hence, in addition to public worship, the pious man will cultivate devotion for himself, whether it be that he busies himself with the awakening influences of holy Scripture, or, in a freer manner, with the investigation and contemplation of history and nature, human life and art, or, in the hours of consecration, lifts his heart to God in prayer. Prayer is the sacred centre of piously contemplative life, in which all pious emotions crowd together before the composed and collected spirit; the most radiant and exalted moment of consciousness, in which meditation, in voiceless and unutterable feeling, soars to a higher consciousness, — into the aspiring sense of the supernatural. Every elevation of thought to God; every reference of the earthly to the eternal; every purpose undertaken in thought of God and his will; especially every pious contemplation, by which encouragement, consolation, and calmness, are produced, — is prayer. We may pray in the words and thoughts of others, or, in living emotion, pour out our feelings in our own words, or express ourselves in the inner language of thought; but the heart soars most freely upward when it throws off the fetters of language, and of calculating thought, and, surrendered to the impulse of feeling, exalted and borne on by the Spirit of God, pours itself into the ocean of eternal love.

Prayer, in its tendency ever towards an expression of the highest pious feeling, is what we have named

devotion; in its substance it belongs partly to inspiration, partly to self-denial and humility. We pray either for power, for goodness, for elevation of mind, and purity of heart, and for the triumph of goodness, to which we devote our affections and energies, for success of the work towards which we are animated. For earthly goods, we need pray only so far as they are necessary to our improvement; for the fervent spirit hangs not his heart upon earthly goods, and in thoughts of God must silence all earthly love. Or we pray, in feeling of self-denial, for consolation in the struggle of life, in the conflict with sin, with human wickedness, with adverse fate; then let our language be that of resignation, which, with equanimity, receives, and ever regards, joy and sorrow, life and death, as from the hand of eternal love: not mine, but thy will be done. And both sentiments of joyous fervor and of humble resignation pervade the prayer of gratitude, — of thanks for all the good God bestows, — for the success of every good undertaking, — for the fulfilment of every pious, pure wish, — and of thankfulness even for the grief which God brings upon us, which has purified, strengthened and elevated us, — for every trial which we have withstood by the divine aid.

But if the religious man, by means of his participation in the church, and his own pious exercise and elevation of heart, has gone so far that, standing firmly in his conviction of the eternal truths of religion, and regarding the world with the eyes of faith, he truly understands human life, and lives in that higher peace and light which pious meditation maintains, he ought to share with others his riches, and let his light shine.

before the people. To give and to receive, to receive and return, constitutes the natural intercourse of life: reciprocity is its eternal law. Every member of a religious communion should act, too, as a priest. In the great church communion, all are receptive members, and only the clergy are imparting; and, although it were otherwise with the primitive Christians, yet there must be still the distinction between preachers and hearers. But around each one a circle of friends gathers; among these let him shed that light which he carries within him. In confidential conversation upon the world and life, or by the reading a good book, he can impart much incitement, many a piece of instruction; in important emergencies of life, in misfortune and need, he can be to them the minister of consolation and peace; and the covenant of true friendship will ever be the covenant of faith. But let domestic life, in which every one receives the consecration into youthful faith, be the sanctuary where he lays down the gifts of a ripened and tried faith, as an offering of gratitude; let the father, the mother, be priests of the domestic worship of the household God. Repeating the church service in miniature, they may make use of the same devotional means of song, prayer, and spiritual meditation, or, following more freely their own minds, may attach pious counsel to this or that occasion, — may select this or that form of communication and social incitement; the faith of pious hearts may always shed its animating, consoling, gladdening influence in the trusty circle of love, in the most intimate fellowship of life, in sharing joy and grief, in every so-

cial endeavor; in the quiet peace of the home the blessed harmony will dwell, which, often destroyed in the excited, stormy world, lives only in the invisible communion of the faithful: where heart fondly and truly joins with heart, the vestibule of heaven itself is found.

LECTURE IX.

THE ALLEGED CONFLICT OF DUTIES.

WE have regarded the dutiful disposition, in its source and centre, in piety. He who bears this in the heart, as a vital quality, will in all cases act dutifully; his heart will ever tell him what he has to do; intercourse with men in the several relations of life will always call forth the appropriate tone of feeling and the consequent motives to action. The pious man will meet brother like a brother, fellow-citizen with a citizen's social spirit, the needy with compassion and active benevolence, the hostile with magnanimity and conciliation. He needs no instruction upon his duties, except, at the utmost, the duty of prudence, which regulates the several relations of life, and decides and weighs them one with another. Its counsel will be of use to his warm, benevolent heart; it will lead him whose thoughts are turned on high to regard his earthly relations; it will show him how the kingdom of God, whose image he bears in his fervent heart, can, and should, be realized on earth, and what conditions and means are requisite to this end.

We have already shown that the law of obligation is carried out into especial details by referring to the universal moral law the particular applications which

prudence requires in actual life : that duty, like the virtue which practises it, is in itself but one, and all diversity comes only from without, — from the department of prudence. At the same time, we remarked that the moralist, in these applications, entered into general relations, but did not go into those particular details which spring from the coincidence and complication of circumstances. The determination of duty, in regard to such peculiar cases, has heretofore been treated as casuistry ; but this science we reject, as in itself vain, useless, and harmful, because it treats what is merely particular as something abstract, whereas it should be regarded only in its particular character, because its doctrines do not extend to all particular cases, since the experience of life is too manifold to be brought under rules, and because it turns the conscientious man too much towards the outward, weakens his confidence in the moral sense, and makes him anxious and uncertain. Let each one seek to quicken, purify, and ever to strengthen, the moral feeling in himself ; let him learn, by the aid of prudence, to know life and its various relations, partly in the large and universal, partly in its private, personal respects ; with clear eye let him regard the world, and recognize what it demands of him ; at the same time, let him hear every, even the slightest, voice of conscience, and obey it in whatever, at every moment, it commands ; and then let him act ; but let him be untroubled about the peculiar cases, into which, perchance, destiny may bring him. Here we may remember that it is written, “ Take no thought of the morrow.” To-day, I have enough to do with my duties ; all my attention is necessary in order

to perform the present duty : why should I look towards the uncertain future, and anxiously prepare for what may come, but perhaps never will ?

To this needless, nay, hurtful and delusive, casuistical view of life belongs the question upon the abrogation of one duty by another, in case of their opposition and conflict, or their collision. It is usual to treat of this in moral science ; and since we are now about to consider the individual duties of life, and many will, perhaps, expect an explanation upon this point, we will at least say as much upon it as is necessary in order to free ourselves from the bugbear of those cases in which a man in all conscientiousness, and all good-will, can hardly escape the danger of doing wrong.

We start from the fundamental position, that duty is only one ; and all diversity lies merely in outward relations.

The trunk of duty divides into two great branches—duties towards others, and duties towards ourselves. In my fellow-men, as well as in myself, I ought to respect the worth of man ; I ought to maintain him, as well as myself, in that place in the moral commonwealth which he, as well as myself, holds ; I ought to regard him, as myself, as standing under protection of the moral law. How is a conflict among these two, so harmonious, duties credible ? How is it possible that one should abrogate the other ? The worth of man is but one ; if I honor it in my neighbor, I honor it in myself also ; if the laws of moral government in reference to him are sacred to me, so they are also in reference to myself. Suppose that a third person arrogantly and injuriously opposes me and my neighbor, and at-

tacks our mutual right, or invades our honor, — then duty towards myself, as well as my neighbor, will call me to the conflict. This is but one duty, to strive for the maintenance of moral order, which here, in reference to myself, as well as to another, is in danger of being invaded. Even prudence must require me to carry on the contest, as a member of society, since, if I suffer my neighbor to be oppressed, my turn then comes, and my resistance, isolated, will perhaps be fruitless. If I am prevented from carrying on the contest in company, — if the adversary, by a sudden attack, hinder my giving aid to my neighbor in like necessity, — then I defend myself alone, but always in the same sense of justice which, were it possible, would defend the right of another, as well as my own.

But it may be said, even towards this third person, duty to our neighbor is abrogated by the duty of self-defence; I ought to regard every man as a man, and this third person is one; if I attack him as a foe, the duty towards him is abrogated by another. Not at all! This abrogation of a duty is only apparent. The destroyer of peace, the violent one, is, indeed, a man, inasmuch as he bears a human countenance, has reason and will, and takes a place in the moral commonwealth; — so far I ought to respect and love him; — but in so far as he would harm me in my rights and in my place, as a member of the moral commonwealth, he meets me beyond the moral relation, rebels against the moral order, and can hence make no appeal in his own favor to the obligation which I hold towards this; he far more calls this duty into conflict with himself. However, this opposition must always be attended with

the respect which he in general, as a man, demands of me; and I should not treat him like a wild beast which violently attacks me. The assault which he makes upon me, the revolt against acknowledged right, is explicable in him only from a confusion of reason; thus far he meets me as an irrational being; but reason in him is not annihilated, but only disturbed and confused, and demands my regard; if he has for the moment, by his conduct, thrust himself out of the moral commonwealth, yet, as a man, he still remains in it, and may, perhaps, return to its order; I must, therefore, consider him as remaining still under its protection, and moderate, by conciliation, the war which I carry on against him. The confusion of reason, from which he conducts hostilely towards me, is, perhaps, merely a confusion of apprehension, a want of insight into the contested right; in this case, I should seek to teach him. Or if it has its ground in a passionate excitement, which prevents his duly estimating his own right and mine; — in this case I should try to soothe him, and seek to restore him to moderation. Or if it be by an unfortunate education, or by extraordinary circumstances, that he has been placed in hostile opposition towards all rightful order, like the robber who has grown up in a community of robbers, — in this case I would seek to win him back to human society. But perhaps the unjust and violent one allows me no time for this humane treatment; he has broken down all the bridges of rational intercourse; the language of rational, soothing address does not reach him, or finds a closed ear; his dull eye does not even meet the gaze of warning love; his malice surprises me with instan-

taneous violence; rushing from the background, he draws the weapon against a defenceless breast; — in this case he can appear to me only as an irrational being, as a blind force of nature, against which I have to arm myself with the natural force which stands at my command. Can I strike from his hand the weapon which he draws against me, — then I will do it, and not vainly sacrifice a human life, to which I owe respect; but if this is not possible, and he or I must fall, then he must fall, if I can overcome him; since he has called forth the destructive natural force against himself, whilst he has met me, not as a man, in rightful relation, but in violent assault. Should I abandon my self-defence, and fall an innocent victim, then I should not only allow right to be trampled in regard to myself; not only violate my duty to my own family, from whom I withdraw a guardian and support; not only rob the moral world of my perhaps wholesome influence, and suffer myself to break down in the midst of a career of noble endeavor, — but I should, if I allowed the violent one to be secure, bring upon myself the guilt of the innocent blood which he might shed; and delay the occasion of putting out of the way a disturber of the public peace.

Here, in fact, there is no abrogation of one duty by another; but the one does not come into application, and does not ensue. He who in this way compels me to instantaneous, violent self-defence, is not, in fact, my neighbor, in so far as he does this, and puts me out of the condition to exercise the duty of neighborly love. Yet this duty may ensue immediately after that moment of pressing need. Have I struck down by a

wound the robber who insidiously attacked me,— in case that I have not the revenge of his companions to fear, nor my own flight to hasten, then I will apply every possible means to save him, take him upon my back, and carry him to the nearest dwelling, give him the care of a physician, mitigate the vengeance of the law against this deluded and barbarized man, and, if possible, seek to win him back to human society.

It will always, indeed, be hard for a peaceful, noble man, and will injure his feelings, to be obliged to disown the man in his neighbor, and treat him as a wild beast; but, happily, such cases are extremely rare, and innumerable persons go through life without meeting one such instance. Only in war many such instances are met, since this places men towards their fellow-men in the relation of violence and defence.

If, between two nations, a point of right is contested, and the usual negotiations, such as the mediation of impartial neighbors, have led to no pacific adjustment, then they appeal to arms, that the decree of God, in the issue of the war, may decide between them. The citizens of both kingdoms are bound, by their civil duty, to draw the sword in behalf of country; and thus they meet one another hostilely; would they exercise towards each other the duty of philanthropy, and not fight each other, then they will violate their civil duty. Yet the former does not abrogate the latter, for it does not come into application. The mutual relation of the opposing warriors is not the moral one of peace, of reciprocal recognition of human right, but the natural one of natural force against natural force; they stand towards each other not as rational men, who recognize

each other as like and like, but as sword against sword, excepting that both use and enhance their natural energies by prudence. If I do not use every effort to defeat my foe, I not only yield myself, but betray the cause of my fellow-citizens; the enemy cannot, and will not, respect my pacific intentions, but will overthrow me so much the more easily. Could the war be carried on by machines, this relation would be perfectly expressed, since the warrior is, in a manner, a machine, and a mechanical obedience is required of him. Only where this material connection of hostile force with force ceases, or is subject to rational will, can the moral relation ensue. Towards the wounded, disarmed, captive foe, — towards the unarmed citizen of the hostile kingdom, — I ought to exercise the duty of philanthropy; and it is immoral barbarism there to carry the sword. The commander, to whom the conduct of the war is intrusted, can, and should, so direct the battle that useless bloodshed be spared; and in every respect the gain of a battle by rapid marches is more honorable than by bloody combat. The governments of belligerent states are in duty bound to put an end to murderous conflict as soon as honor alone will permit; they are in duty bound, since they have the power and right, which no individual citizen has, and because they stand with each other in an immediate moral connection, which is disturbed for a time, and should be restored again, while the individual citizens, on each side, stand to each other in the relation of their states.

In the peaceful society of man with his neighbor, duty towards self can never come into collision with

duty towards him. I ought not to seek for any benefit, however great, for myself at the cost of my neighbor; there is no object whose attainment is permitted me if the right of my neighbor must be sacrificed to it. I ought to love nothing more, prize nothing higher, than justice; and nothing can avail me as a moral good whereby my moral dignity is abased, and my conscience injured. But that will be abased, and this injured, if I sacrifice the right of another. Honor should above all things be dear to us; but there is no case in which we are obliged to maintain it at the expense of justice, since true inward honor is one with the love of justice; and outward dishonor, civil disgrace, and contempt, can be borne under a sense of innocence. If it is the question merely to gain an outward honor, — not to avoid a disgrace, — how should we sacrifice justice, and consequently inward honor? Could you ascend the grandest throne in the world, — did you feel within you the power and the courage to rule and to bless millions, — did you flatter yourself with the hope of bringing on a golden age, — but must you, on the step which leads to the throne, strike down a slumbering child, the heir of the kingdom, — say, would you lift your foot, and try the slight step? The child knows not even what he loses; and, if struck down, he falls, yet he feels not the pain of death. It is a question whether he ever would take with honor his father's throne; and before he grows up, under his minority, many a mischief may be done, many a good be neglected. Onward, then! courage calls thee; friends prompt thee; opportunity smiles on thee. Do you shudder? Do you turn back? What is it that prevents your ascending the loftiest pinnacle

of outward glory? It is the true sense of honor — sacred awe before justice. Triumph! thou hast gained the greatest victory, placed the fairest regal crown upon your head! Ambitious friends desert thee, but all the noble gather around thee, and honor in thee the guardian of right; party spirit is tamed by thy moderation, peace preserved, the wavering throne sustained, and thou hast done more for thy people than by a long, glorious reign. The way that leads over the rights of fellow-men can never lead to glory nor advantage, but only to shame and fresh injury: from evil no good can come.

Life is the highest earthly good, and the preservation of it is a natural duty, which is instinctively made known to every one: may I not turn away from myself a fatal danger by bringing it upon my neighbor? A general in battle rides a gray horse, by which he is known to the enemy, and draws the firing upon himself. His equerry asks to exchange horses with him, and he accepts. Does he right in this? One of the next balls strikes the magnanimous servant, and he is saved by his sacrifice. Yet this case is not wholly fitting, since here chance had play, and the one freely offered himself to the danger. Both were exposed to the hostile fire, and one might be hit, as well as the other: in regard to probability, the noble servant put his life in the more dangerous jeopardy. But were I certain that the other would fall in the peril to which I exposed him in my stead, and were the exchange made without, and against, his will, then I ought not to choose this mode of preservation. I may take the shield, and meet the invading spear, to protect my breast from it; I may cast an animal a prey to the bloodthirsty tiger

that pursues me, to secure myself from his assault, — but I may not use my fellow-men as a means of self-preservation. Man should not be made a mere means. Has Providence chosen me the victim, — let its will be done; would my children become orphans, — I commend them to the care of Heaven and the protection of all good men. How can I purchase my life with the guilt of blood? for such I should bring upon myself by sacrificing my fellow-man for myself. Should I preserve to my children their father, if I returned to them with polluted hands? No! the pure memory of a father is more to them than his life thus purchased.

The following case has been devised in order to bring the duty of self-preservation into decided conflict with duty to our neighbor. Two shipwrecked men save themselves upon the same plank; but it is too weak to bear them both; either both must perish, or only one of them can remain upon it. At the first glance, certainly, the duty of self-preservation appears in this instance to stand in balance with duty towards neighbor. Two human lives are in danger, both of which demand the same respect; I owe self-preservation to myself, but yet the life of another must be sacred to me; how ought I now to decide in this case, where the tongue of the balance remains poised? The simplest thing would be, not to decide at all; besides, it would always be doubtful, if the case actually should occur, whether both could not at the same time be saved; at least the decision of this would be the most important question, and before either of them were clear upon this point, the waves might swallow them both up. But suppose obvious necessity requires one

of them to leave the plank; no clear conflict of duty, if duly considered, takes place. The duty of self-preservation is not unconditional, but limited to rightful and honorable means; I may not save my life by sin, not buy it at the price of another human life, — but if I would thrust the other from the plank, I commit an outrage upon him. But if he first makes the assault upon me, I can defend myself, and thrust him away; since in this case he has forfeited the right of respect and forbearance, and met me as a foe. I may not willfully sacrifice his life, but mine I may sacrifice to him, because I am master of it. By this that apparent equilibrium is taken away; two lives stand, indeed, in jeopardy; but neither of the two has to dispose of one, as well as the other, but only of his own. Now, it can be made no one's duty to give his life for another; but it is noble to do this, and if duty cannot prompt to this, love may. Suppose the case such that a son with his father, a scholar with his teacher, a friend with his friend, shared the unfortunate plank; then the son, the scholar, the friend, forgetting self and the duty of self-preservation, may throw himself into the waves, to save the life of another whom he loves more than himself. Thus the most grievous case, which subjects our feelings to a painful proof, presents to us the exalting image of noble self-sacrifice; and by this we will abide. We should not rack and torment the moral sense by the contemplation of such cases; and we had rather have omitted this inquiry, if the case were not too well known to allow the moralist to avoid its decision.

We have shown that duty towards self cannot come into conflict with duty towards our neighbor; but per-

haps such conflict takes place between the different duties towards men with one another? Perhaps the duty to an individual must yield to the duty to all, to country? If the good of the whole cannot be otherwise established than by the sacrifice of a fellow-citizen, has the government not the right to make such sacrifice? Is not the whole more than its part? Is not the welfare and life of millions worth more than the life and happiness of an individual? The one may bleed, his orphan may weep for him; they can be taken care of, and their lamentation is drowned by the jubilee of the rescued and overjoyed multitude. So decides the man who is not initiated into the spirit of the moral world. The herdsmen may cast a sheep to the wolf to save the whole herd, because the less loss bears no comparison with the greater, because in this case there may be reckoning and weighing. But not so in the moral world. Here one soul is worth as much as millions, and demands the same respect and care as the welfare of the whole; since the worth of man is incomparable, unconditional, and unique, and cannot be annexed to any other value, in order to make a greater sum by the joint reckoning. He who has a string of pearls, will gladly sacrifice a part, even if it be a round, precious pearl, in order to save the whole; since by this the string is only somewhat lessened in value; but the moral commonwealth is a string of pearls, which, if a single one be torn away, is dissolved, and falls asunder. Despots, who regard the state merely with sensual eyes, — who deem its welfare and security to rest upon the external foundations of power, fear, and quiet, and its steadfastness to be secured only by mate-

rial force, not by justice, — so decide that they do not think the general welfare purchased too dearly by the sacrifice of an individual right. Such was the state policy of a Caiaphas, who condemned Jesus to death by a murderous decree, in order that there might be no tumult on his account, and the Romans then come and oppress the country. "It is better for us," he said, "that one man should die for the people than that the whole people perish." Surely, had Christ been an uproarious person, he had deserved death; but to condemn him, the innocent one, in order to prevent the possibility of a tumult, could be dictated only by a diabolical policy. Thus Napoleon violated the sacred right of the jurisdiction of a neighboring state, seized upon the Duke d'Enghien, condemned him before a bloody tribunal, and hastily executed him, because he deemed every thing, even the sacrifice of justice, due to the security of his own power. The fault of this unhappy view lies in want of love and confidence in moral means. The state is not an edifice formed of wood and stone, held together by the physical force of gravity and cohesion, but a living organism, whose marrow and vital spirit is the power of love and justice, and which falls asunder whenever this power is injured and dissolved. The smallest sacrifice of justice is like the greatest; it is the spirit of cowardice, self-seeking, injustice, which permits the one as well as the other, and advances from less to greater. A single act of injustice, even the least, is like a drop of deadly poison, which, pressed into the healthy blood of the moral life, perhaps slowly, but with sure effect, brings on death. One act of injustice draws a thousand

after it, as the liar by one lie entangles himself in innumerable others; the edifice, once made to totter, needs one support after another, and of necessity any means are resorted to; a pillar is taken from one place to prop another, and harm is done here to carry aid there for the moment. The fatal influence of such devilish state policy is shown in the fact, that the confidence of the people in the government is thus destroyed. Can a government be loved, which, like a Medea, sacrifices its children, and casts their limbs at the pursuing enemy in order to keep him off? Can we feel secure and at home beneath the rock, which, overhanging at each moment, threatens to fall, so as to bury those who rest under its shadow? But the love and confidence of the people alone preserve states; this is the power from which the great deeds of self-sacrifice and heroic courage spring. It is true, sacrifices must be; in this world of conflict, blood must flow, in order to purchase peace. But the sacrifice should be voluntary, in order truly to propitiate. Man, as a free being, may not be offered up by others, but only by himself. The blood of the innocent victim cries out for vengeance, and brings ruin upon the head of him who made it the prey of arbitrary violence. The love, on the contrary, which offers itself a sacrifice for the good of all, exalts the mind, inflames noble emulation, draws more closely the bands of love and confidence. A throne which rests upon innocent blood cannot stand fast, and must sooner or later fall; and thus has vengeance overtaken all tyrants, and their children, at least, have expiated their fathers' guilt. Even when the usurper, like Pisistratus, has striven, by justice and

elemency, to wash out the guilt by which he has soared to power, still vengeance does not fail. The sons of Pisistratus, by death and exile, were obliged to expiate their father's guilt. A commonwealth, on the contrary, for which citizens have sacrificed themselves,—for which the noble sons of the fatherland are ever ready to sacrifice themselves,—stands immovably fast, and will not waver, so long as the spirit of justice and love prevails within it.

It is otherwise with the punishment of death, which the law imposes upon those who have committed crime: one duty is in no way thereby sacrificed to another. It is a false position which unconditionally forbids touching the life of a man, even if it is done in a judicial way. Life is not an object of unconditioned respect, but personal worth and human right. If laws exist by which this or that crime merits death, then those who commit the crime have voluntarily brought death upon themselves; and, if the punishment is inflicted upon them, right is thus done them. It is not wilfulness and arrogant selfishness that acts in this case, but the law necessarily takes its course. It is seldom that the guilty transgressors do not justify their death, and that they feel injured in moral sense by it; much more, if conscience has awoke from the blindness and deafness of passion in which they committed the crime, they find peace and reconciliation in the punishment of death; hence a higher consciousness of their moral dignity. Nay, in this feeling many have voluntarily presented themselves to the sentence of the law. But if, presupposing the existence of capital penal laws, it be right to inflict capital punishment upon criminals, the ques-

tion then is, whether it be right to enact such laws, and upon what principle is it right. Neither from the principle of care for the public security, nor from that of terror, can the justice of capital punishment be inferred; since, according to both these principles, man is not treated as a rational being. In order that others may live in peace, ought the quiet of dangerous men to be destroyed? That is just like slaying a wolf, that he may not break into the herd; or like putting to death a robber in case of the most pressing danger, who is considered for the moment but as an irrational wild beast. Such penal justice from self-defence would not bear the stamp of rational reflection. To put the transgressor to death merely to deter others from what he has done, is making him a means to an end, which is, indeed, moral and justifiable, but yet may not be reached in this way, by putting a man to death without his deserving to die. It is said that the criminal has deserved death, because he has known the penal law: this is arguing in a circle; for the question is, whether laws that threaten death ought to be enacted. The only just principle of capital punishment is that of retribution or requital. As every injury done to fellow-men must be made good, as every harm must be requited, so the state demands satisfaction for outrage committed against its laws. It may, for certain crimes, require this satisfaction in blood, for those, namely, which attack the foundations of civil order. Security from violent encroachments upon property, from murderous assaults, is the first condition of civil society; he who allows himself such violence, rebels against all social order, and must pay for it the heaviest penalty.

There is no higher earthly good than life; hence the state punishes such transgressors with death. If the crime is murder, then the punishment is besides fixed by the right of retribution; for the law, "Whosoever sheddeth man's blood, by man shall his blood be shed," is drawn from the depths of the human heart. By this satisfaction rendered, the criminal is not only not morally injured and abased, but the rather exalted; while he, indeed, pays the penalty of retribution, he enters, although extirpated from the circle of the living, again into the moral communion, from which he had removed himself, and feels himself reconciled with the world; and in this most salutary impression, which capital punishment makes upon the criminal, lies a convincing proof of its conformity to right.

But in certain bloody deeds which history celebrates, and which, even with us, find almost universal justification and admiration, a lower duty yet seems to be sacrificed to a higher; and if we approve and admire them, then we seem to justify such a postponement of one duty to others. I have reference to deeds of revenge upon tyrants and men pernicious to the people.

Our final decision upon such actions is now this:— In so far as we justify them, we see therein no postponement of one duty to another; since to permit such is against the true moral sense. We need not embrace the view that the slain should serve as a means to a higher end, since man, ever an end in himself, should not be a mere tool, nor that the good end sanctified the bad means— a principle which is utterly false. The justification is possible only from a point of view which transcends the customary condition of justice,

and from which such deeds appear as the acts of public justice. But perhaps none of them deserves a complete justification; if at the same time we see deceit connected with them; and even without this they are not objects of a purely moral approbation, since they are the fruit of civil disorder and rude violence. Even deeds of warlike violence touch the feelings painfully, although the war is carried on beyond the sacred province of internal peace. I do not here refer to that weak tenderness of feeling by which one cannot look upon blood; but is it not lamentable that men must forget brotherly love, and fall upon one another like wild beasts? that reason between them should be deluded, its decision silenced, and the bloody dice give a turn to the most important affairs? With pure approbation, the tender-hearted man turns to the noble works of peaceful virtue, temperance, self-denial, magnanimity, affectionate resignation. There strength unites with gentleness, power with mildness; there the building is raised, not destroyed; there noble bands are joined, not rent; there flow no other tears than those of gratitude. O, let us pray God that he may spare us such violation of public right, whereby like deeds of outrage ensue, and may bring us all reforms by the path of peace!

The introduction of new constitutions and civil ordinances requires for a while the abrogation of certain individual rights. When Solon regulated the Athenian commonwealth, he annulled all debts by the famous *Seisachthie*; but this rule can be considered unjust only by the common conceptions of justice. The relations of finance had before been so far disturbed, and

the oppression of the debtor by the creditor had reached such a pitch, that the usual order of mine and thine could no longer exist. If that which should subserve justice is so far perverted that it promotes only injustice, then it has annulled itself. Suppose that individuals, guilty of no injury, suffer by this law, — we must consider that property has its value only under the protection of civil law; that no one has an unconditional claim to his estate, and it is in a certain way loaned him by the state. Even if he has earned it by his own activity, this was possible to him only under the shelter of a civil constitution, and he owes it to this. The case of the regulation of the national assembly in France is similar, by which all feudal privileges were abrogated. These privileges were nothing but wrongs, and must disappear; could the individual possessors who had acquired them, confiding in existing institutions, have been indemnified, it would have been better; but this infinite work of indemnification would perhaps have made the entire change impossible, and the state could, at least, require its citizens not to be exact in their demands for indemnity, as is usual in ordinary legal transactions, and impose upon them a greater or less sacrifice.

Accordingly, we have yet found no conflict of duties, no purely moral deed, in which one duty is to be performed at the cost of another. But perhaps there is a conflict between the duty of justice and the demands of love. It is a clear case of fidelity towards the state to disclose a conspiracy of which I have traces, and to deliver the participators to punishment; but how if my father is implicated in the conspiracy? He is more to

me than a mere fellow-citizen, and claims of me more than justice; he is the author of my life, the guardian and instructor of my youth. If I consign another to the fatal tribunal, he meets the lot which he deserves: how can I, in strict justice, conduct in regard to my father? This case is devised so ingeniously to put the moral sense to a painful proof. In order to decide upon it, we must establish the supposition that the father's enterprise appears to the son clearly wrong and fatal. Were it upon one side justifiable, — did it aim at the establishment of a better public system of law, and were only the means violent and unjust, — then the son might hesitate, and filial love could strike the balance, and leave the decision to destiny. But if the father not only attacks violently the existing constitution, but also attempts that which contradicts the right feeling of a pure heart, then the son will hardly do otherwise than try to thwart the undertaking, although in the most forbearing manner. It would scarcely be sufferable for a tender, filial heart, if the life and freedom of a father thus came into jeopardy; but the moralist must still, with inexorable strictness, demand obedience towards the state; since, as the family cannot exist without the state, neither can filial love exist without justice. The son can bewail the father, if he fall a sacrifice to justice, and lament his own lot that he should be destined to contribute to his father's downfall; and they who blame him sin against the cause of justice. On the other hand, no one would wish to cast the first stone at the son who had not the power to fulfil the hard duty, for his weakness deserves indulgence. Nature has not granted to all such strength as to Junius Brutus,

who performed, with inexorable severity, the judicial office upon his sons, who had conspired against the youthful freedom of Rome, and against the life of the consuls. When the conspiracy was discovered, the consuls summoned the people together, placed themselves upon the tribunal, and called the culprits before them. Brutus asked his sons what they had to allege in their defence; and, when they answered only with tears, he ordered the officers of the court to scourge them with rods, and put them to death. This was done; and the stern father saw the fearful spectacle without change of mien. Unhappy dissension between father and son! unhallowed conflict of holiest feelings! And had the sons, without the father's guilt, gone so far as to love licentiousness more than freedom, and to conspire against the most precious of lives? Or was it the mother who had alienated the heart of the sons from that of the father? Such a moral dissonance cannot be explicable without antecedent guilt, and immorality alone can bring such harsh discords into that moral kingdom in which harmony reigns.

The duties of justice and honor need by no means yield to the demands of love and friendship. For a friend I may sacrifice my life, but not mine honor, since this belongs not to myself, but to mankind. For the welfare of my family I need, and ought, avoid no exertion and sacrifice, but not seize for myself a single handful of unrighteous goods. Could I confer the greatest benefit upon my country by an unjust action, and free it from the most fearful foe, yet I ought not to do wrong. Fabricius might have poisoned King Pyrrhus

through his private physician, but he abhorred this treachery, and disclosed it to the king. As little may I sacrifice my honor, or the right of another, to my own improvement. The thief who steals books and pictures, is no better than he who steals for the satisfaction of his hunger; and he who from thirst for action wins an office by bribery, will not make up the wrong done by all the good which he accomplishes.

If we enter the free realm of love, where the feeling of the heart only decides, and this freely lavishes its gifts, then no conflict is conceivable. If we should not love all in the same degree, then we ought to share our love in proportion to our powers, and according to our inclination. If I cannot assist at the same time several needy persons, then I turn to those next me, and most claiming my compassion. If my child falls into the water with another, and I cannot save both at once, then I will first lay hold of my own, and when this is saved, try to rescue the other. Among the wounded who crave the aid of mercy, I will provide first for relatives, fellow-citizens, fellow-countrymen, and will, if possible, not neglect the others. For a friend I would perhaps sacrifice my life, where I would leave a stranger to his fate, since I have but one life to give. In reference to myself and my improvement, of two excellences which I cannot at once appropriate to myself; I would sacrifice one to the other; I would postpone my bodily culture to my spiritual, gold and goods to wealth of mind, and rather sacrifice fortune and life than be false to truth. Upon my love I will think first, and upon myself last, rather neglect my own further culture than the education of my children, and in care

of their health expose my own. In this division and gradation of love, I obey only external necessity, which compels me to divide my forces; but love is constantly the same, and there is no conflict in itself. Its stream flows ever equally strong; but since it is not infinite, like divine love, it breaks and divides upon external objects, and inclines now hither, now thither.

This whole contemplation should serve to insure to us a cheerful ardor in the practice of our duty, and to keep off the vain anxiety, as if this were subject to doubt, and as if we could be obliged to be faithless to our own hearts. The moral sense is one, and outward relations merely are diverse. If we maintain unity within ourselves, — if our heart, undivided, and with single aim, loves the good, — then outward diversity and variety will not confound us. Cases in which a pure heart can be at variance with itself are rare; and let us pray God that he may try us not above our powers. But if we actually come to doubtful cases, then we follow the rule never to give ear to selfishness, but to act from pure reverence and love: then, even should we, from lack of prudence, not have attained the best and most correct result, if we have only acted from a pure heart, tranquillity will not desert us; our heart will bear witness; our friends, who knew us, will judge us with love, and even of the Eternal Judge we may hope to find grace.

LECTURE X.

THE DUTY OF JUSTICE; FIRST AS CIVIL OBLIGATION, AND THEN AS CONSUMMATED IN THE VIRTUE OF JUSTICE AND PEACE.

IF we develop the fundamental duty of piety into its individual parts, the duties of justice and honor, or respect for the dignity of man in others and in ourselves, separate themselves, as the two main branches of duty. Now, it appears as if the latter, as lying nearer ourselves, presented itself first for treatment: the sense of human dignity is inherent in us, — in our moral instincts; and it seems as if this must make itself known first and most decidedly in reference to ourselves, and in this reference best admit of treatment in moral science. But together with the moral instinct, the sensual, animal instinct is inherent in us, and both mingle with each other; nay, the latter is first to grow in men; man is first animal, and if he receives from without no moral impressions, selfishness will play the tyrant over him. That he may learn to subdue and limit this, — that the moral instinct, the pure feeling of human dignity, may attain to consciousness within him, — restrictions, warnings, commands, and, if need be, coercive sway, must be applied to him. This is done by legal association, or civil society. Without society we are certain that man cannot become truly man. As

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when two approach each other, the image of one is mirrored in the eyes of the other, so every one, by contact with another, receives a consciousness of the internal image of human nature. Without this meeting and contact, man would live by himself, in a stupid, selfish state of mind, and never be truly aware of his inner self, to say nothing of moral law.

This human intercourse, by which we are first formed into men, has several steps and departments. The first receives us upon our entrance into life in the family. Here tender love acts upon us, and fills our heart with humane feelings; at the same time, a father's strict discipline habituates us to order and law. But domestic life would either fall asunder in itself, or turn outward in violent, selfish commotions, if it were not surrounded by the beneficial limits of a larger human society. Even the well-educated youth, if, at the age of fermenting passion, he went forth into life from the domestic circle, without these limits might follow the stormy desires of selfishness, and exert a destructive, oppressive influence. The highest circle of society is the moral and religious in the interchange of love and faith; but into this selfish churls cannot enter; he who would enter the kingdom of God, must lay aside the sword of violence, with all the passions which it brings. Between the family and the higher spiritual communion a government must intervene, which restrains gross passion, and sets at least outward limits to selfishness, until man succeeds in subduing them within the heart. This government is the civil, which, in social life, is established and maintained by law and the judicial tribunal. By this, man is first brought to a knowledge of the duty of jus-

tice to his fellow-men; the judicial sword is held over him, whenever he seeks to transgress its limits; by constraint he is directed to order; and he has thus accustomed himself, by habitual life, to respect the sanctity of right; the free, moral sentiment of justice springs up within him, and with this that of honor; as he respects others, so he claims respect for himself, and maintains this as a sacred possession. The duty of justice, therefore, as first in life, deserves our first consideration in the science of duty; and we consider it, in the first place, upon its lowest degree, as civil obligation, as it is brought about through the judicature, in social intercourse, by law and force, and serves as the foundation of a life moral and free in disposition. He who would prove himself just in free, moral intercourse with his fellow-men, must allow them their civil right; the moral duty of justice presupposes the civil duty of justice.

The legal or civil duty of justice we shall now develop correctly, if we seek the conditions under which the establishment and maintenance of a civil constitution are possible. We know that all civil intercourse between men is carried on by language; only by this can I make my will known to another. By action I show only immediately and momentarily what my present will is, but not what is the result of my option. Foreign sailors approach the coast in order to land; in timid expectation of a hostile attack, the peaceful inhabitants stand upon the shore. If they come with pacific purpose, it is not sufficient, in order to prove it such, that they begin no strife, and leave the peace actually undisturbed, since it may be that they de-

lay the hostile attack only to a more favorable opportunity. Hence a declaration of peace — a sign that this shall ever continue — is needed. And if the two parties do not mutually understand each other's language, nor yet a third, then a green branch, which they carry before them, must be the emblem of friendly disposition: the others believe this, and thus the covenant of peace is closed. Mere actions, then, do not indicate the will of the actors with entire security, even if they are often repeated. One may dwell for many years near another without disturbing him in his property; if he has given the other no express declaration upon his pacific disposition, the latter, although habit has made him confiding, will not be perfectly at rest, for the former may to-day or to-morrow break the peace. If all civil order rests upon the mutual acknowledgment of reciprocal rights, this acknowledgment is made only by declaration in language, since this is the only safe indication of the disposition. Men meet each other like masks at a masquerade. Man is man only in his inner being, from which his actions spring; but this inner self is veiled by the body: before his mind the mask of his countenance lies, which can affect now this, now that expression. Watching, we contemplate the disguised forms that meet us, but we do not recognize them before they lay aside the mask, or otherwise betray to us their true form and intention. Thus the inner being of man is known to us only by language, in which the mind unveils itself. We consider him with doubtful fear, until he tells us he is our friend. If he present a friendly mien, we then feel attracted towards him; but do we know whether he will not the next moment change it?

For the first time, when we hear his voice, we believe in him, and are at peace.

Divine gift of language, by which mind makes itself known to mind! Sweet tone of the voice, by which love is poured into the open heart! From the inmost breast speech goes forth from the waves of the breath as a messenger of peace, and attracts to itself the alienated and the alarmed. As the friendly Iris came down from heaven to earth, and made known the propitiation of the before enraged one, and with her, at the same time, the sun looks smiling through the broken cloud, so winged speech hastes from mouth to ear, joins a conciliatory band, and behind its friendly form the spirit looks forth with the radiance of love from the opened breast. And heavenly confidence, which responds to human language; believes with spiritual trust the spirit's salutation. It is a memento of that world where spirit and spirit fondly meet; where kindred with open vision recognize each other, and, following the impulse of the soul, cling to each other in communion. Placed upon the earth, souls see themselves parted from each other by the veil of the body; they gaze with the eye, and a vague feeling draws them to each other: then they catch the tone of the voice, and the veil falls; the alienated again recognize each other, float together in melodious tones, and the former intimate bond is renewed.

Confidence is the band by which all rational intercourse among men is established; it is the attractive power of the moral world. Confidence is the first and last thing in human life. With confidence we aspire towards God, and enter into union with men; confi-

dence closes friendship, and confidence weaves the first threads of civil intercourse. Human life rests upon a divine, sacred foundation; it is not like an earthly edifice, which glitters above with marble and gold, and rests beneath upon the slime of earth; like the heavenly Jerusalem, it is based upon precious stones, and these precious stones are the word of veracity and of true faith, the same precious stones which deck on high the noble dome. In political life, mistrust may often lurk in the background, near confidence, because this is so often deceived; yet confidence is still the soul of all human intercourse; and even the judge recognizes, notwithstanding his many grievous experiences, the principle that the best is to be expected of every man, until the opposite is manifested. Where mistrust gains the upper hand, — where it has pressed between people and government, — all must fall asunder — the vital energy has departed.

By language men learn their mutual wishes; by it they recognize their mutual rights and duties, and close contracts. All civil order rests upon contract, whether expressed or implied. Even customary right, or common law, rests upon a promise of acknowledgment, and if it fails in the purpose for which it was originated, it remains ever insecure and wavering. To found the right of property upon possession, — that is to say, upon actual possession, — contradicts the idea of right, which is thus made a work of chance; since the fact of possession is contingent — may, or may not, happen. Certainly I ought not to disturb the possession of a man without some further cause, since in the very occupancy an option is expressed, and I ought to respect

the will of another, as long as I do not feel myself injured by it. Should I not do it, I should then put myself into a state of war with him, and, as I treat him hostilely, must expect to be an object of his enmity. If I were cast upon an island, and found a man there who had already taken possession of part of it, then I would respect his possession, and appropriate to myself another part of the island. I should do myself a wrong by beginning a useless strife with him; better that I sit down peaceably in his neighborhood. Had he, on the contrary, seized upon the whole island, and denied me any share in it, then I would not respect his occupancy, because I have a right to gain my own subsistence, and I cannot procure it otherwise than by tilling the soil, hunting, and fishing. Should he demand of me to become his slave or vassal, then I would oppose to him the right of freedom and equality, and thereby force him to share with me his possession. It is, therefore, apparent that regard for possession is not unconditional and original; it is rather founded upon human reciprocity, and a tacit compact that I leave another his occupancy undisturbed, that he may not disturb me in mine.

Contracts cannot exist unless the contracting parties act with veracity and confidence; if the one does not express his true meaning, and the other does not trust in his declaration, then they can never agree. But confidence is natural to man, and mistrust is first called forth by deceit; veracity only is needed to preserve the former, and to unite men. Veracity is hence the first of all civil duties: I ought to promise nothing to another which I do not expect to abide by, and, in gen-

eral, upon all matters of business and exchange, express my true meaning, that he may know how he stands with me, and in order that a sure, positive intercourse may take place between us both. If I dissemble towards and deceive him, then I lead him to false, fruitless, or disadvantageous transactions; once betrayed, he will avoid me, and break intercourse with me, or meditate revenge, and seek to betray me likewise.

O falsehood, deceit, treachery, betrayer of sacred confidence! springing from the dark abyss, who has called you forth to the light of heaven? Must you sever brother from brother, and throw between the dark cloud of suspicion? Must you, by your poisonous breath, dim the bright mirror of speech, in which mind and mind reflect their forms? By falsehood a new partition-wall is placed between minds; behind the treacherous mask of the countenance a second phantom lurks; from the heart, deceptive falsity goes forth, and mingles with the truth; and how shall the one be distinguished from the other? The liar not only sins against the individual whom he deceives, but against all society, since he darkens and confounds the element of language, in which we move together, calls forth distrust, and thus puts all in a state of war with each other. Had none ever deceived, then we had not known distrust; like children, we should believe all upon word, and have no notion of falsehood.

Veracity is complete only when it is maintained by fidelity. It is not enough that I have a sincere intention to keep my promise; I must actually keep it, and for as long a time as I have promised to keep it. Fidelity is only veracity carried out by steady perse-

verance in the purpose promised. It excludes mutability and fickleness, which are opposed to the steadfast nature of man, and to the aim of civil intercourse. By promise and contract, firm connections should be formed, in which men reciprocate with each other; if these connections waver, then intercourse will be insecure, and fall into confusion. Infidelity is lying by action.

By compact, individual civil rights and laws are formed, which are guaranteed, ratified, and partly remodeled, by government and legislation. To acknowledge a government, is one of the first steps to the formation of civil order; and this is done by compact. It may be that a Nimrod subdued the races by force, and united them in one kingdom: as long as mere fear kept this together, no civil relation existed between government and people; but as soon as the former governed justly, and won the latter to confidence, and to cheerful obedience, then the relation of legal reciprocity was formed between the parties, and there existed between them a tacit compact, which imposed upon the government the duty of governing justly, and upon the people of obeying cheerfully. Thus to civil duty is annexed that of obedience to the legislation and the government. In regard to this obedience, a mutually-binding presumption is formed between the citizens, which is regarded as a compact: all expect that each shall obey the state and its laws, and in this presumption each trusts the other, and depends upon a peaceful behavior. Thus confidence pervades all society, and holds it together, as the power of attraction binds stone and stone, beam and beam, to the firm, durable edifice.

All the aforesaid parts of the civil duty of justice, veracity, fidelity, and obedience, presuppose confidence, while they awaken it. The veracious man sincerely acknowledges his own intention, while he expects that others will meet him with the same sincerity; the faithful man expects the like from his associates in compact; the obedient expects of government fidelity, and from all citizens the same obedience. As the hands are joined in the closing of a contract, and one grasps the other, — as the associates in a league form a circle hand in hand, — thus all society is attached and inter-chained, and confidence is that which binds them.

What is ordained by compact and law, and guaranteed by government, as the guardian of public right, we have before indicated in laying down the foundation of general ethics. The first thing is the separation and determination of mine and thine, of private property, and sphere of action, each one's due means of enjoyment and activity, or real right. Man is surrounded by things which he would enjoy and use, which he desires, at which he grasps. Thereby he comes into contact with his neighbor, and it is, perhaps, the case that two at once desire and wish to appropriate something; they must, therefore, enter into a compact, and agree, that strife may be avoided. In this way men divide the soil which they inhabit and till: that is the first and natural mode of possession; every one maintains a spot, upon which he sits in peace, without being disturbed. Simple constitutions are, indeed, founded upon such a division of lands; thus the Mosaic, and the constitution of Lycurgus; but such cannot long continue, since the enjoyments and labors of men differ, and bring with

them a difference of property. The more ardent the activity of men, the more manifold the means of enjoyment become, the more extended the right of property becomes; and while one possesses landed property, gold and jewels, — provisions and other goods belong to another. One of the most important departments of property is business and what is accomplished by it; one need not disturb another in his business, and rob him of what he has provided for himself. The farmer must allow the smith to labor quietly by him, and not rob him of the prepared ploughshare; and so also must the smith leave the carpenter secure. Thus, by the separation of mine and thine, a sacred, insurmountable sphere of property is drawn around each one, in which he alone rules. The size of the sphere varies, as men vary in bodily size and strength; but the right is the same which protects each in his sphere. Thus ordered, life may be compared to a well-cultivated garden, where every tree, each shrub, each vegetable, maintains its place, in which it can flourish and extend; where earth, air, and sun, are distributed in proportion to the need, and no plant hinders and oppresses another.

But this circle of property surrounds, like an enclosure, the true sanctuary of right — personal freedom. All that a man possesses serves only as a means to his person, which is the true object of inviolable respect. This should belong to itself, be an end in itself, and be recognized as such by others. As property should be enjoyed and made use of only by him who owns it, a man's body, his power, his life, should be his own, and not subject to another's will. Man is by nature a self-determining being; and therefore he should depend,

in human intercourse, upon his own, not another's will. He should be subject merely to the laws; these are, under a just constitution, nothing but a part of his will, since he has prescribed them to himself, or yet freely recognized them. If a man is subject to another's will, — if he must do what the latter wills, — if the motives of his movements and actions do not lie within himself, — if, either directly, by outward means, by bonds which fetter the body, or by fear and necessity, he is forced to do what he does, — then he is not treated as a person, but rather as a beast, or a thing, as is the case in slavery. It should be put beyond the power of arrogance and revenge to make a sudden assault upon another's freedom, to take him prisoner in any strife, and thereby to force him in any way. Accordingly the right of personal freedom must be acknowledged in a just constitution. To this belongs the sanctity of human life, the inviolability of the body, and the sacredness of honor. No one should lift the murderous, violent hand against another; club right, or rather club wrong, should not prevail, but all strife be peaceably settled; and every one should receive the respect due him as a citizen.

But, in order that personal freedom may be perfect, it must not only be secured from the caprice of individuals, but from that of the government, whether this be exercised by an individual, or by several, or by the people themselves. The rulers may, partly from selfish motives, partly from passionate zeal for the alleged common good, wilfully tyrannize over the life and freedom of the individual. The personal character of the rulers is not sufficient protection: every man is subject

to passion and error; laws only are sufficient protection. To personal freedom civil freedom therefore belongs, or the independence of the citizen upon the caprice of rulers. Yet, wherever the principle is valid, that the people are the property of the lord, and, moreover, that he can rule over them as over a herd of sheep; where wilful imprisonments, robberies, rapine, take place; where the command of the despot is the substitute or the motive of the sentence of the judge,—there one of the first and most essential conditions of right is unfulfilled; there barbarism prevails.

But if the right of property, and of personal and civil freedom, is established, still a third, necessary right is lacking—that of personal equality, or independence. That all should be alike in respect to law,—that justice should be impartially administered,—is self-evident; for partial justice is none at all, but wilfulness. The right of property secures quiet possession; personal right, the independence of the person in himself: but man is an active, working being, and stands with another in the relation of reciprocity, participation in business, or professional intercourse; if his independence upon others is not therein acknowledged,—if the mutual relation does not rest upon the foundation of equality and reciprocity,—then he succumbs to others, and his freedom is lost.

All human activity starts from the promptings of want; man wishes to live, and to have, first of all, the means of living, of satisfying himself, of suitably dressing and lodging; then he desires recreation and pleasure. Are these wants satisfied? then the demands of higher, purely human impulses come forward, by which

man would unfold his spiritual life. That every one should possess an estate, is not to be expected in a more complex and artificial state of society. Possession is constantly changing, by the incessant motion of business; and the right of inheritance, whose conformity to reason is acknowledged, confirms and enhances the inequality of property naturally consequent. But property differs in nature: one possesses fields, another herds, a third houses; and none is thereby put in an immediate situation to gratify all his wants, since one must have raiment, another bread, the third both, from elsewhere. But every one must improve and regulate his property, in order that it may support him. Activity and diligence are the only fosterers of men. As the lot of property is differently cast, so, also, the lot of activity. No man can do all things; labor must be common, and be divided among individuals. That is the great department of professional life. But professions vary, partly by natural gifts, partly by the contingencies of social relations, and by the two causes united. The farmer is most confined to his property, and seldom leaves it for another calling, to which his taste may prompt him. The poor laborer must carry on his business upon a small scale, or join, as an assistant, the rich man, who carries it on more advantageously upon a large scale. Many can exercise no gifts, attain no dexterity, by which they can support themselves independently. Thus originates dependence of one upon another in business — the relation of master and servant, employer and help. But, besides this, one profession is dependent upon another: the peasant needs the citizen, and the reverse; he who raises the

raw material needs the manufacturer, etc. In this mutual interchange, the law of equality should be established and maintained, in order, in the first place, that none may go empty in the division of labor, and that a condition may never occur in which many, notwithstanding their desire and fitness for labor, can obtain none, and, in the second place, that every one may be recompensed for his labor according to his own merits and necessities. The division of labor brings with it the furtherance of a just division of the fruits of labor; and this becomes possible only by money. Now, in every civilized nation, the right of payment for labor performed is established, and the laborer can claim his hire, if withheld, before a court of justice. Yet the judge does not decide the price of labor, but the market; and in this, free trade usually prevails, and often so fixes the wages of labor that the poor laborer can scarcely get dry bread from it. Often business is suspended, so that thousands without work fall a prey to starvation, or are kept alive by the charity of men. England has a constitution universally extolled, and her citizens rejoice in that act of habeas corpus, which insures them entire civil freedom. But in the business of that country the grossest injustice prevails; every eighth man, it is said, lives upon the poor-rates, — therefore is not independent. The most industrious artisan cannot fully support himself, and the prices of corn must be kept at an artificial height, in order that the tenants of farms may exist. Who can deny that this is an unjust state of things? Is it right that one should sit and revel at the table, whilst eight others gaze hun-

grily upon him, and snap at the crumbs which he casts at them?

But is such a state of things to be helped? Many expect the whole remedy from freedom of trade, and the consequent balance of demand and supply; but that this is very delusive, may be easily shown. Commercial intercourse, in national life, corresponds to the sensuous impulse, which it chiefly subserves; since the main objects of trade and industry are the means of livelihood, — productions of nature, rough and manufactured, — productions of labor: what subserves spiritual culture and taste comes little into consideration. As, now, the aim of commerce is promoted physically and by sensuous impulse, its motive power is sensual, resulting from sensuous impulse. In the sphere of commerce and industry, every one is active, chiefly in order to gain his livelihood, and increase his substance; and in this he does right. The nobler motives of love of action, common utility, are not excluded on this account; but, when free trade is spoken of, these are not taken into consideration, since we understand by this the external, unrestricted course of productive and commercial activity, and no reference is had to moral dispositions, to justice, public spirit, magnanimity, in those who carry on commerce and industry. In so far as we remain purely in the sphere of business, and place this by itself alone, the principle is established for every artisan and tradesman to produce and sell as much, and as cheaply, as possible, in order to gain as much as possible. But this principle is purely selfish, like the instinct whence it springs; and selfishness knows noth-

ing of justice and just division ; it is a natural force, as blind as the forces of the elements, and as violent as they. It is assumed that free trade will produce a balance, like that of the air and the water ; but as, in this case, mountains and valleys, and other causes, exert a restrictive influence, — as every natural force is subject to contingency, — so there are contingent circumstances which disturb the balance of trade. To industry and trade belong aids, pecuniary resources, maritime privileges : wherever, by nature and contingency, such aids are gathered in superabundance, there a natural monopoly arises, which must be injurious to the freedom of trade. Then come the hinderances which war and other political relations bring with them. But the inner motive power of trade—the desire of gain—does not afford any security of the balance, which is sought ; its tendency is not towards a uniform reciprocity, but directly to the reverse—to the especial privilege of the individual. By free competition, indeed, the depreciation and overcharge of commodities may be obviated, although the relative price of one commodity to another may yield to contingency ; but the just relation between wages and labor cannot be established by freedom of trade. The master manufacturer must try to hire his workmen as cheaply as possible, in order that he may set the lowest possible price to his wares ; but the competition of trade does not extend to the workmen themselves, who are more or less bound to their homes, and cannot, like commodities in the market, be sold to the highest bidder. If the commodities, by whose production a certain class of the community earn their support, become cheaper, then their wages fall, and,

perhaps, so low that they can no longer subsist, and starvation is their lot. Manufactures have extended a misery among men not less than war and pestilence; and ruined manufacturing towns present, rather in respect to moral than corporeal misery, a more lamentable spectacle than fields of battle.

The moral power of the mind alone can here come in, healing, regulating; adjusting; for with it come consciousness and oversight, love and moderation. First of all, the duty of compensation attaches to every individual, by which he should pay every laborer his just wages. But each individual is carried along by the commercial tide, and must fall in with existing relations, although they may be unjust. Hence the apportioning and compensating justice of the commonwealth must have supervision of the whole; but this problem of legislation and administration is scarcely recognized, much less solved. You will expect from me no plans of such a project; to devise such, becomes only the most comprehensive, experienced prudence; and we are, perhaps, not as yet so far advanced in civilization that we can bring a fixed moral order into this department of life, where now rude physical force prevails. But this is decided — that the regulation of this department should not be left alone to sensuous impulse, to thirst for gain, but that justice should have sway over this, as every other sphere of life. One means of preventing famine readily presents itself; it is the prevention, by emigrations, of over-population: to regulate these, — to direct and sustain them, — seems to be an unavoidable duty of the governments of populous countries. The beehive sends forth the young swarm; the

gardener thins the crowded flower-bed, and transplants some to a more spacious ground; the ancient states discharged from time to time their superfluous multitudes, by sending out colonies: now we allow the population to crowd one another, and be a mutual annoyance. Our states are like woods, where oaks, standing alone, stretch forth in proud increase, and then again in impenetrable thicket fir crowds fir, and countless seedlings are choked, or, in slender, feeble growth, stretch forth, thirsty for air and light. Emigrants should be supplied with every thing needful for the establishment of a new civilization in the untilled lands to which they go. Whence shall they procure the means? The rich ought to afford these, for their abundance is owing to the poorly-paid toil of the indigent. The state has a right to compel them to this sacrifice; but many obstacles to this course would present themselves; hence they ought voluntarily to accede to it; the spirit of justice, nay, even prudence itself, should prompt them to it, since such a disproportion of property, such a confusion of trade, as exists in England, can lead only to some violent outbreak, in which the rich will lose all. Respect for private property has with us amounted to a superstition, which selfishness assiduously cherishes. The nation's wealth is the nation's property, and all have a claim to it, — certainly so far that they shall not fail of the necessaries of subsistence. The beneficence which the rich exercise is founded upon the same claim; but by charity the independence of the poor is not secured; and this should be furthered on the ground of right. Let beneficence be upon a great scale, and not merely mitigate and silence, but

radically heal. As the health often requires painful operations, so also the body politic, and care for its health, obliges every one to contribute his offering towards it.

Hunger is the best taskmaster of slavery, and, where it prevails, this also exists, even if not by name. Dependence in business does not conflict with personal equality; one must obey and another command. But let not the servant, like a serf to the soil, be fettered to his employer by fear of hunger, and compelled to comply with his caprice or unjust covetousness. Let not the poor man lose in the grievous pressure of toil the citizen sense of honor, nor his sense of interest in public affairs. Let not the laboring class, by their servile dependence, sink into a spiritless mass, which yields submissively to the rod of the driver, or, like a hungry herd, place themselves at every crib that offers them food. A state in which the personal independence of the citizen is not established and secured by a just compensation, will not attain a free form of government, whether a republic or constitutional monarchy, and will not be able to keep such a one. The old free states had the advantage of a distinct recognition of slavery, and its distinction from citizenship; with us, slaves are mingled with the free, and annoy these in the enjoyment of liberty. The freedom of Rome fell by the inanity of a population without bread; the French revolution failed of its aim through the mercenary profligacy of the populace of Paris, whom the passions used as their instruments. In the valleys of Switzerland, on the contrary, republicanism will dwell forever, because there every husbandman lives independently upon his

own heritage, every herdsman upon his own Alps. In the cities of the middle ages, the guilds, or trades-unions, were the sustaining dams against the lawless waves of a hungry populace. A state without such defence, with citizenship open to all, given up to unconditional freedom, without the regulating power of apportioning and requiting justice, will soon fall into oligarchy or despotism. How would patriotism there flourish? The rich man loves only his money, and dares not sacrifice it for independence, because he has gained it by injustice; the poor cries for bread, and cringes to every body who promises it to him.

All these problems must be solved for civil justice, before moral justice can be displayed in life. By political prudence, which gives laws, and founds and perfects constitutions, the right of property and compensation must be ordained, personal and civil freedom secured, and selfishness thereby kept within limits, before love can freely move: otherwise the gentle dove falls into the talons of the hawk, — the rude violence, the tyranny of the stronger prevails, and he who cannot repel force by force is abandoned to base slavery.

The duties of justice heretofore exhibited — the duty of veracity, of fidelity, of obedience to the laws, and of compensation — spring from the disposition, from the love of justice, from respect for the person, and rational reciprocity; but they refer only to the establishment and maintenance of external relations, and do not immediately concern the moral relation. All these duties cannot be exercised from mere prudence, — from love of tranquillity and individual advantage: it matters not to my fellow-citizen, as such, from what motives I allow

him his right, if I only do allow it him; here all has reference to the outward act, not to the disposition; the judge has jurisdiction over the former, not the latter. Hence we call these duties civil duties; and their fulfilment does not constitute virtue, but merely legality.

This distinction between legal and moral duty is very important, and demands the most decided recognition. We ought particularly to distinguish what in outward act we owe to external civil intercourse, and what in disposition we owe to justice, partly that we may not rest satisfied with the former, and think we have done enough if we have fulfilled the demands of the law, — partly that we may not give our heart captive to circumstances, but may keep it independent of them, in its inward freedom.

The civil duty of justice can never form the moral duty of just sentiment, nor be a perfect expression of the respect for man, that animates every noble mind, any more than the moral commonwealth can be represented in the mere legal forms of trade. Property, labor, and wages, personal freedom, are weighty matters, and respect for them will be sacred to a heart that loves justice. But in the possession of earthly goods — in the external freedom and honor of the citizen — the true dignity of man does not consist; they are but the frame of a costly picture, which I can daub and destroy, while I spare the frame. I can grant to my neighbor all that the laws recognize, and civil relations require, — can be true, responsible, and correct in business with him, and show him all outward respect, — and yet in heart may nourish enmity and contempt towards him; I may pour out hatred towards him, arrogant mockery into a

friend's bosom, and in various ways violate the more delicate respect towards him. Moreover, civil laws are in almost all parts imperfect, and favor injustice upon this or that side. On the side of business, we have already examined them, and found that they leave a large portion of the people without protection against the rich. Even the right of property is very imperfect, since the false principle of occupancy is acknowledged in the law. Because the property in a book which I have written and published, cannot be handled, nor surrounded by a boundary wall, the lawyers do not recognize, and do not protect me against counterfeits, and many even justify them. Were the principle of reciprocity acknowledged, then, at least, the analogical right would be established that the writer and publisher should not be disturbed in an enterprise honorably undertaken, by a third person, who intrudes unbidden. The equality of reciprocity demands that no one should disturb another in his sphere of action, if this is not hurtful to himself or others. By this pacific understanding, — by virtue, as it were, of a tacit contract with society, — the business of the author and the bookseller is undertaken. The author goes on in the composition of a book, in the presumption that he will be indemnified by an honorable emolument for the time and labor devoted. The publisher pays him this emolument, in the presumption that he shall recover this amount, the interest upon it, and indemnity for his risk and labor, from the undisturbed sale of the book. These presumptions have validity in public opinion, with exception of some piratical printers, and narrow-souled lawyers; nevertheless, without express privilege, there is no security

against counterfeit editions. No thief may enter my garden, and lay waste my plants; no one can hinder me from selling my productions: but what is the business of authorship and publishing but a garden in which seed is sown for the intellectual intercourse of the people, and the fruits thence gained are sold? If the gardener is interrupted in business, he can produce nothing more, and the market then suffers want; if authors and publishers are disturbed, then they either put forth nothing, or worse and dearer productions, and society thereby suffers hurt; for from the interrupted reciprocity of individuals hurtful consequences always ensue to all.

Civil duty, however, is not limited to the literal observance of existing laws; it has in view the relation of right, and whatever springs from its nature, and the fundamental principles of legislation; and, as soon as I am convinced that legislation is imperfect, I am bound in equity, if not in law, to do more than the law requires, if no disproportion is thereby introduced, to which I must yield. It is against civil right to put forth counterfeit editions, and to sell and buy such counterfeit books; but if, as in Austria, the legal editions are not to be had, or not to be purchased, then I find myself in a case of necessity, and must take part in illegality. The master manufacturer may be aware that he pays his workmen too little; but, if his business cannot stand in any other way, and he can undertake no other, then he must yield to necessity. But, in most cases, the existing legislation will bind and darken the insight into right and the sense of it. Many will abide by that which the laws require, and

transgress that neither in conscience nor in deed. Of such we must only require, that they should seek for an ever freer insight into the legal relations in themselves, and consummate by conscience the requisitions of the laws, in order that they may contribute their share to the perfection of civil intercourse. But this justice, transcending existing laws; is a matter of sentiment and moral duty, and the source of all civil duties; we may call it equity, or love of justice. Since all legislation is derived from this, so from it the constant effort to perfect legislation should flow. We must enjoin this formative, perfective, creative love of justice especially upon lawgivers, judges, and ministers. It is wanting in Germany among those in whom it should be vital — the lawyers; since they have bartered their mental freedom for traditional privilege, and separated their profession from the national life. A vital jurisprudence should not be merely historical, but scientifically historical; that is, it should proceed from eternal principles of right, and by these judge legal traditions, but not restrict itself to sifting and arranging these. Moreover, lawyers should not separate themselves from the communion of the people, nor seclude themselves in studies and court-rooms, nor condemn and hinder the publicity of the judicial tribunal, but enjoin and urge it; the administration of law should not be restricted merely to scholars, and legal transactions should be publicly carried on. Then the knowledge of the laws, and of decisions upon them, will be diffused among the people, and, from their natural sense of right, lawyers will learn more than from the hair-splitting ways of their old Romans. Perhaps it would be well to com-

prise in the circle of school instruction the elementary principles of legal science, and thereby awaken in the people attention and interest for the civil constitution; this seed might bear wholesome fruit. In any event, the application and formation of the laws must be conducted in vital reciprocity with the spirit of justice among the people, in order to put them in harmony with the laws. In this respect, also, the political condition of England appears to be diseased: notwithstanding the publicity of the courts, the spirit of justice is not needs kept alive among the people, because legislation lies in such confusion that the knowledge of it is difficult in the extreme, and there is no progress towards improvement, and because a literal interpretation of the laws prevails, which contradicts all reason.

But this vital spirit of justice must be ready for sacrifices. It is an humiliating experience, that, in our age, no new institution, which is attended with loss to part of the people, has been put into operation, without those who are harmed complaining and murmuring, and more frequent reforms of the kind being on that account prevented. How utterly otherwise was it with the ancient nations! The Roman patricians, indeed, held stiffly to their prerogatives, and early, by their spirit of caste, laid the foundation for the ruin of the commonwealth. But with what facility Lycurgus accomplished the equal division of property in Sparta, which yet was not possible without many sacrifices! Should not these heathens shame us Christians, who boast of our faith, and by virtue of it ought not to hang our hearts upon the treasures of this world? The legislative reputation of Lycurgus was confirmed by

the oracle of Delphi, which honored him as a god, and boded well of his plan of legislation: is there need of such a lever of superstition in order to set our indolence in motion?

Legal relations are often so imperfect, or so confused and intricate, that the practice of civil justice must be in part limited, in part set aside; and that is the chief distinction between it and moral duty, which is prescribed to the heart, under all circumstances, unconditionally. Civil justice must, at least in its execution, be limited, if we remain under the protection of the laws; but cases occur where they cannot protect us against injustice and fraud, so that we are placed, in regard to these, in a manner, in a state of self-defence. Towards a man who has either abused my confidence or deceived others, I cannot perhaps be wholly veracious, and must conceal from him the truth which he wishes to use to my harm. Wholly, at least for the moment, the duty is made void towards a robber, who surprises me in my peaceful abode, and would force me to show him the place where I keep my treasure: such a one I may try to deceive as much as possible, — certainly, if I cannot otherwise protect myself, may take his life. He has abrogated all civil relation between himself and me, and placed me under the necessity of self-defence. In a relation entirely devoid of all legal constitution and guaranty, states stand toward each other; there are, indeed, compacts between them, and these impose certain conditions, which civil duty requires to be punctually fulfilled; this even requires the observing and sparing every thing which is decided by tacit conventionalities, or, so called, national

law; but the pacific intercourse is abrogated by the blindness of one of the parties, and the state of violence ensues: then the party attacked must repel force by force, and its procedure cannot be regulated by the rule of customary right.

In such cases of peace being annulled, where the execution of civil laws does not take place, the moral duty of justice comes in, as love of peace, or conciliation, which is one with equity, or love of justice, and, like that, strives to perfect the existing civil constitution — seeks its restoration and cure. I owe conciliation even to the robber, who harms me in violation of all right; and, on account of this, I should use every means of argument and persuasion, magnanimity and reconciliation, to deter him from his intended outrage against me. I owe it to him who has used the trust shown towards him to harm me; and I should seek to propitiate his hostility by a sacrifice. Governments at variance owe this love of peace to each other; they must seek to prevent the outbreak of war, by all the means which honor allows; the victor should exercise the power which conquest gives him, no farther than the restoration of a just, peaceful condition requires; he should not force the vanquished to a treaty, which lays the foundation for fresh strifes, by attacking their essential rights, their independence and honor. When Pontius, the general of the Samnites, had enclosed the Roman army in the Caudine passes, he had occasion to ask advice of Herennius, his father, a far-sighted old man. He replied, "Let all the Romans depart free and unharmed." Pontius wondered at this reply, believed that he had wrongly heard the message, and

caused the question to be repeated. Now, Herennius replied, "Slay the Romans, one and all." Pontius knew not what to make of this different reply, and asked the old man to repeat once more, who now explained his meaning. "You must," said he, "either put all the Romans to death, or spare them all, so as to bind them to you by kindness." Pontius rejected both, and forced upon the Romans a disgraceful peace, by making the whole army pass under the yoke. But the prudent old man had rightly advised. The Romans broke the peace, and soon washed out their disgrace in the blood of the Samnites; on the contrary, if magnanimously treated, they would certainly have exercised magnanimity.

It is wrong to fetter state policy by the rules of conventional civil legality. Not only must the rights of individuals often yield to the strifes of nations, and their fortune fall a sacrifice; even the respect for contracts and possession, valid in civil life, cannot be strictly made the duty of governments. If a state be found by ancient and forced treaties, and by an antiquated occupancy, in such a dependent condition that the chief ends of national union cannot be attained, then the government has a right to break the peace, and to struggle for independence. If, on the other hand, state policy is to be made independent of morality, the dignity of mankind is violated. Can morality prevail in a nation, if it do not conduct itself morally in its external relations?—if its representatives and heads put out of view all moral feeling in international intercourse? Reason, indeed, does not yet guide nations with perfect discretion; but this state of confusion

should constantly be more and more obviated. Without peace between nation and nation, the beautiful arts of peace cannot be developed; but peace cannot be maintained otherwise than by justice and the love of peace. Unjust thirst for conquest and rapine, directed against neighbors, usually brings ruin into the nation's lap, induces pride and tyranny; and the oppressed freedom of the neighboring nation avenges itself by the loss of civil freedom on the part of the victorious nation. The moral world is one whole, and demands justice in every relation; freedom and right are not the special property of a class, nor of a nation, but the common property of mankind; and, if the balance is any where destroyed, it is restored by an avenging reaction.

Civil and political life is the vestibule of the sanctuary of morality; if, in the former, perfect peace is not established, and the raging of insolence, the lament of the oppressed, is still heard, then, in the latter, pure worship cannot be administered. The priests of justice must go forth amongst the noisy multitude, the palm of peace in the one hand, the sword in the other, and they must wield this against the lawless and violent, who will not heed their gentle warnings; but they must bring others to peace by a rational adjustment of affairs. Thus, among the rude nations of antiquity, lawgivers, founders of states, came forth, and brought to them the wholesome institutions of peace. **Spirit of justice and peace! judging, conciliating, creative! we thank thee for every good institution, every protective restriction, every balance and adjustment of society! Thou screenest the sacred hearth of domestic life, the**

landmarks of property, the sacred right of person, its freedom and honor! Thou watchest over the inviolability of contracts! Thou punishest breach of trust, and insolent injury! To thee we owe the mild tranquillity of civil peace, which fierce club-law else had frightened away from our national domain! Thou hast destroyed the strongholds of robbers, and business quietly walks its way! Thou hast established courts of judgment, before which strong and weak find protection. But thy work is not yet finished: here poverty still pines in slavish subservience to arrogant wealth; there the wilfulness of the despot lords it over a civilized people; there the administration of justice subserves the passions of faction; war yet often rules in the midst of peace, decked in its robes, armed with weapons of treachery, and falls upon the innocent, who dwell confiding under the protection of the laws. And, moreover, in international intercourse, rude force still entirely prevails; no judge decides between the heated adversaries; instead of the blood of the transgressor, the blood of innocence flows in streams; instead of the funeral pile, upon which the incendiaries should expiate their wicked lust, cities and villages smoke, and bury thousands of the innocent beneath their ruins. Where dwellest thou, Justice, daughter of Heaven? Hast thou deserted our earth? Has the clash of swords frightened thee away? O, return! and, if you find no other asylum, be our breast open to thee! Come, inhabit it, and fill us with the spirit of peace, conciliation, courtesy, that in our sphere, however lowly it may be, we may do thy service, so as to extend just order,

security, and quiet, to help loose the bonds that oppress our brethren, defend with our arm the weakness which has no legal protection, and support the wavering laws. Sacred Justice! thou dwellest only in pure hearts! We will purify our heart, that it may be worthy thee! Pious love should found for thee a temple in our breast!

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